[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1437. LONDON: WEDNESDAY, JUNE 4, 1873. PRICE { UNSTAMPED ..... 6d. / STAMPED ..... 6½d.

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Ecclesiastical Affairs.

THE O'KEEFFE VERDICT.

IN a recent article we called attention to the interest and importance of Father O'Keeffe's litigation, as bearing upon the position and rights of a free Church in a free State. The special subject of remark was then the judgment delivered in the Court of Queen's Bench at a preliminary stage of the present proceedings. The object of the application to that court was to stay the recent trial before a jury, on the ground that no action could lie against the cardinal for the exercise of an ecclesiastical jurisdiction to which Mr. O'Keeffe had covenanted to submit; and also that the latter had by contract, expressed or implied, debarred himself from the legal remedy which he sought to obtain. In demur to such pleas the plaintiff alleged mainly that any contract to abstain from a legal remedy in such a matter as slander, was *ipso facto* void, and that the jurisdiction exercised by the cardinal was not ordinary, but extraordinary, under a Papal rescript, which the laws of England refuse to recognise. We ventured then to suggest that the law, as declared by the majority of the judges, was adapted rather to times when the Pope was a formidable power, and when voluntary religious associations were almost unknown, than to any practical necessities of the present day. For while on the one point it was decided, notwithstanding the emphatic dissent of Chief Justice Whiteside, that the contract to abstain from litigation must be sustained, on the other hand the authority of a Papal rescript was affirmed to be null and void. Under these circumstances the trial proceeded, with the result, as our readers know, of a verdict for the plaintiff under the direction of the Chief Justice, the jury intimating their own leanings by limiting the damages to one farthing. Notice is already given that the case will not be allowed to rest here. Application is to be made for a new trial on the ground of misdirection on the part of the judge. What may be the result of such an application, of course, we cannot foresee. But the charge of the judge, by whose direction on the legal bearings of the case, the verdict was hesitatingly given for the plaintiff, affords much food for reflection.

Our special interest in the case, beyond that which as Englishmen we feel in the extension of equal justice to all, arises from our anxious desire that in the interval during which the disestablishment question is ripening for final legislation, clear and sound ideas as to the just relations of voluntary churches to the secular government may be fully matured, and generally diffused. It is surely needless for us to disavow any sympathy whatever with Papal assumptions of ecclesiastical supremacy. Our utter abhorrence both of the aims and the character of that deadly organisation, by which Rome has for ages sought to strangle every awakening intellectual energy of mankind, is too well known to need reiteration here. But that is not the question. It may be perfectly true that the Romish system presents the most difficult and dangerous case of voluntary religious organisation with which the State may have to deal. But principles are tried by extremes; and we have sufficient confidence in the principles we advocate to maintain that they indicate, not only the most just, but the safest and most expedient course which the State can pursue in dealing even with the peculiar difficulties offered by the Roman Catholic Church. What are those principles? We hold that every citizen should be entirely at liberty not only to adopt whatever views of truth seem to him most probable, but also to acknowledge, and in spiritual matters subject himself to, whatever ecclesiastical authority seems to him most venerable. In addition, he ought to have a right to associate himself with others of like mind in the observance of any rules, not contrary to public morality, which they may judge best fitted to promote their common aims. But if the possession of any office of emolument should be conditioned on the observance of these rules, it is not only possible but certain that disputes will from time to time arise, which can only be settled by an appeal to the secular courts. What the secular courts ought to do in such a case seems clear enough. They must inquire into the evidence adduced to show that the parties to the suit have agreed to be bound by the alleged rules; and must then determine whether these rules have been complied with or not. If for want of clearness in the rules, or through any uncertainty in the alleged contract to be bound by them, there should seem to be a failure of justice, and recalcitrant members are supported by the law in a course injurious to the society of which they form a part, the blame must rest with those who have neglected proper precautions in constituting their association.

Now let us turn to the position in which the O'Keeffe case stands, according to the charge of the Lord Chief Justice. "I am of opinion," he says to the jury, "and so I direct you, that every one of the special defences of privileged occasion and justification rests upon the Papal rescript; and that without that Papal rescript not one of them can be established. *The contract alleged is, to submit to the Pope in a spiritual matter, and that contract is illegal.* The authority under which the inquiry was held was the Papal ordinance, and that was illegal and could not warrant such an inquiry. I am constrained to tell you that the trial under that authority was illegal. The sentence of suspension was in my opinion illegal, and the publication of that sentence was illegal. The privilege of publishing it by reason of a duty or interest could not arise; and the defence of justification of the sentence, as being conformable to the laws and ordinances of the Church, is not sustained, inasmuch as the sentence was absolutely illegal according to the law of this realm." Let those sentences be carefully weighed by any candid reader; and remembering that Roman Catholicism absolutely involves, as a fundamental point both of doctrine and practice, the spiritual supremacy of the Pope, he will be driven to the conclusion that what the charge of the Chief Justice involves is nothing less than this: that the practice of the Roman Catholic religion in its entirety is absolutely illegal according to the laws of the realm. In fact, the sentence we have italicised, if it is correctly reported, expressly says so. The law of England, as now stated, does not allow a man "to contract to submit to the Pope in a spiritual matter"; and this substantially amounts to the same thing as a declaration that it does not allow him to be a consistent Roman Catholic. It will be for a higher court to decide whether the direction of the Chief Justice is or is not a right interpretation of the law. But the decision in the Queen's Bench was very much to the same effect. For if a Papal rescript cannot in any way be recognised, even when it exercises a spiritual authority to which a Catholic has contracted to submit, it would seem that the Chief Justice's view of the case must necessarily be sustained. It was solely by authority of the Pope, that Cardinal Cullen was constituted the judge of Father O'Keeffe. And if that authority cannot be recognised, the suspension is altogether void. Should that be the case, our antipathy to the Roman hierarchy will doubtless be gratified. And there is much in the history of the present case to give additional intensity to such a pleasure. For there can be little doubt that the reverend father has been treated with a good deal of arbitrary harshness. And besides, we should have the additional pleasure of contemplating the struggles of the Irish Board of Education to extricate itself from a very pretty dilemma. The mischievous policy of making the parish priest *ex-officio* school manager needs a check. And perhaps the difficulty of deciding whether a man is really parish priest or not, may act in that way. But there is a far more serious question involved in the paradoxical relations now alleged to exist between a voluntary church and the State. Indeed, it seems as though there was a persistent attempt in high quarters to treat the Roman Church as in some sense established in Ireland. Its priests become *ex officio* State officers. Its dignitaries are treated almost as nobles. And the messages received from its spiritual head are regarded as high and mighty documents, the bearing of which on the supremacy of the Crown needs solemn and almost diplomatic discussion. If a commercial business, having branches abroad and in Ireland, with a chief resident in Italy, were the subject of litigation, how different everything would be! Suppose the Italian head of the firm were to send word to his representative in Ireland to dismiss a clerk, would there be all this fuss about conflicting jurisdictions? The only questions would be, what was the contract between the clerk and the firm, and how far has it been observed? And what is there to disturb the analogy, in the fact that the clerk in this case is in holy orders, or that the Italian head of the firm wears three hats?

PURITANISM OF THE PERIOD.

A LETTER recently addressed to the *Globe* newspaper, gives sharp expression to a feeling

common among Conformists who possess a single eye to Church of England interests, respecting what they term the unfairness of modern Dissenters in adopting some customs hitherto specialities of the Episcopal Church. The points referred to by the correspondent of the *Globe* are the erection of steeples, the nominal conversion of "meeting-houses" into "churches," the designation of religious buildings after the names of the Apostles, such as "St. Philip," and even of Christ Himself, as in the instance of the new *Christ Church* to be built for "Mr. Newman Hall, of Surrey Chapel." "Surely," says this writer, with much unction, "such unworthy tactics, by which strangers seeking for parish churches may be directed to Dissenting chapels, would have been altogether repudiated by the open, stern Nonconformity of Puritan times, and can only be adopted by its degenerate successors because they feel that in 'borrowed plumes' they may have some chance of staying the rapid decay manifesting itself in all their communities around us."

We can only exclaim, like dying Cæsar, *Et tu, Brute!* Who could have looked for such a stab in one's expiring moments—"the unkindest cut of all"—from a member of that Church whose original cultus was, as the Catholics say, a parody of Roman ritual, as Presbyterians add, "an ill-said mass," and whose modern revival consists altogether in an elaborate adoption of Roman and Nonconformist principles of action.

> O could some power the giftie gi'e us,
> To see oursels as others see us!

Certainly the unconforming Protestants of England have not far to seek for an orthodox example of seizing on good where'er 'tis found, on heathen or on Christian ground. *Quis tulerit Gracchos de seditione querentes.* If a discussion is to be held about "borrowed plumes" we must perforce admit the Camera of the Vatican to the entertainment—and then who will come off worst in the fray? What will be said of the Tudor project of dressing up Genevan doctrine in the millinery and ceremonial of the middle ages, or of clothing in copes and birettas men who reckoned, as the "Book of Homilies" asserts, that Rome was a "withered old filthy harlot."

The *tu-quoque*, however, is a miserable form of argument, and may degrade him who uses it to the level of an unworthy antagonist. It is not on this ground that a reply should be offered to respectable critics. Let all Christians be noble enough to desire that each shall learn of the other all things good and seemly, without jealousy and without reproach. It might seem more consistent to the *Globe* and its friends, if the Dissenters were to stand fast on the old Puritan paths, and steadfastly deny art any place in religion. But we cannot hold out to them the faintest prospect of compliance with such advice; rather there is a strengthening resolve to appropriate all improvements which occur to their own minds, or which they observe, whether in art, speech, or behaviour, in the churches of Europe and America, or even among their somewhat sensitive friends of the conformist persuasion in England. And this not in the way of "tactics," worthy or unworthy, but as a matter of principle, of duty, and of Catholic Christianity developing itself in the midst of them.

We are by no means prepared to applaud every specimen of the recent appropriations or "imitations" of the Free Churches. On the contrary, we would cheerfully abandon many of the cheap salt-cellar steeples, and gables in carpenter's gothic, which have been erected in the corners of the streets, in exchange for a good old-fashioned elevation, or a piece of solid stonework in Roman style. The gothic type, moreover, of clerical attire does not sit easily on our "Nonconformist brethren," and looks quite ludicrous on a city missionary. Still the principle itself of judicious appropriation is not to be abandoned. It is to be defended to the uttermost, that the Free Churches should use their freedom wisely in every direction, and not least in adopting from Roman, Greek, Anglican, and American churches with much thankfulness whatever has been found to work well for the noblest ends, and this whether or not it received the sanction of the Puritans of old England.

Our kind friend in the *Globe* is doubtless sincerely troubled at the thought that the "open, stern Nonconformity" of former days, with its half-learned ministry, the fruit of a dire exclusion from all the higher culture of the country, with its barn-temples in back streets, its bad old music, its long-winded sermons, and interminable prayers, its rigid Genevan theology, and straight-backed pews to match, should have sunk so low as to be rearing a Ministry duly trained in secular and sacred studies, and to be adopting a church polity so much more modern, and so much more acceptable to the people of these islands. But such is the course of human affairs. You cannot keep a half of your worshipping fellow-countrymen stationary at the bag-wig period, while you yourself are "borrowing" and advancing on every side. Things that have any life in them will not only live, but grow, and through all sorts of storms and disasters of the elements will blossom at length into power and beauty. And so it has been with this "open, stern Nonconformity," which is so much admired by our High Churchmen to-day. The Stuart Kings and Convocations indeed did their best to crush out its life in the good old days, only it was immortal and could not die. Its pockets were picked and plundered, its ears were cropped by Archbishop Laud; its formidable nose would have been similarly treated, had such a punishment occurred to that successor of the apostles; in the after days of revenge for the unruly doings of the Commonwealth it was banished to the slums, silenced, imprisoned, buffeted and spit upon, and even hung in chains at Tyburn, by the "only true branch of the Church "Catholic in these realms"; and yet it lived on, and after two hundred years of gradual enfranchisement appears before us in better times to enter upon the harvest of so sad a seed-time. And now it begins to understand aright its true vocation, which is no longer to be the Caliban of the Establishment—the stern but somewhat stunted "Puritanism" of the days gone by, asking leave of the bishops to breathe, and "taking out a licence" at Doctors' Commons even to utter the words of salvation—but a Power of Thought, unfettered even by the threefold meanings of the Thirty-nine Articles, and free to embrace everything that God reveals, from whatever quarter, of the true, the holy, and the beautiful; a Power of Action contemplating with equal zeal the individual, the municipality, and the nation; and a form of Church life which will gradually assimilate to itself every good and pleasant thing in the history of Christendom.

Let us then hear no more of these reproaches against the Nonconformists for their improvements on the ways of their fathers, as if they were the tricks of a degenerate progeny of politicians. In the most essential respects neither the modern Churchmen, nor the modern Dissenter are likely to improve on their illustrious founders. No one can hope to excel the great men of the seventeenth century in the love of God and of mankind, of truth, order, and freedom; and no one can expect to advance upon their firm grasp on the main principles of apostolic Christianity. Time cannot dim the splendour of those luminaries which shine down on us from the firmament of English history. But their descendants and successors may justly share in the progressive culture of the nation whose liberties they did so much to establish. In architecture, in forms of worship, in the style of preaching, in the various devices for edifying old and young alike, we may expect to see constant improvement. Nay, we frankly hope that wherever opportunity may occur several experiments in the local organisation and combination of religious force may still be tried by them, if they so please, which will be called by some a poaching on the preserves of primitive episcopacy. And if any such suggestions as have been thrown out of late in the *Congregationalist* magazine should come up for trial—as, for example, the adoption of a Lectionary of the Bible, as greatly tending to the promotion of Scripture reading among the people, or the occasional use of forms of prayer and praise in prose, as they already are used in verse—it is to be hoped that they will not be restrained from such courses (which we neither recommend nor dispraise) by any absurd notions as to the property of the Church of England in these specialities.

The right to follow what is good and useful in the past eighteen centuries of Christianity is no patent privilege of the Anglican communion. Nearly the whole sum of the practices of that communion has been taken from foreign churches and preceding ages. The Free Churches too have a share in the mighty heritage of former generations in matters indifferent, or not contrary to the Scriptures; and the sooner they assert their claim in its utmost extent, undeterred by the criticism which would gladly see the "Puritan" doctrine encumbered by antiquated prejudices, the better for the truth, and the better for the conflict with superstition.

ECCLESIASTICAL NOTES.

THE most important ecclesiastical event of the week is the adoption by the General Assembly of the Free Church of Scotland of a resolution condemnatory of the Established Churches of this kingdom. The whole of the ecclesiastical mind of Scotland indeed seems to be seething with the Church Establishment question. The Synod of the United Presbyterian Church at a late meeting, as our readers may be aware, unanimously passed a resolution condemnatory of all Church Establishments, while a petition in favour of Mr. Miall's motion was signed by no fewer than 440 individual members of the Synod. In the Free Church General Assembly, now in session at Edinburgh, the question first came up in another form. It is now, we believe, ten years since the Assembly appointed a committee to negotiate terms of union with the United Presbyterians, and the union would long ago have been accomplished but for the Establishment question. The United Presbyterians hold all establishments of religion to be unlawful; a large majority of the Free Church hold them to be lawful, but not always expedient; while a small but vigorous minority of the same body hold that it is unlawful to be without a State Establishment of religion. The largest section, who would have no difficulty in negotiating terms of union, comprise nearly all the learning, intellect, and moral power of the Free Church. It has many men of great ability in its ranks, the most conspicuous being Drs. Candlish, Buchanan, and Rainy. The leader of the minority is Dr. Begg, who may best be compared, in England, with Archdeacon Denison, minus the geniality of the archdeacon. The doctrine of this party is that it is always the duty of States to establish the Church, that the Church to be established should be the true Church; that the Presbyterian Church, as represented by the Free Church of Scotland, is the true Church *par excellence*, &c., &c. Dr. Begg will listen to no terms of union in which some such propositions as these are not included, and, with others, has threatened secession if the union scheme should be forced upon the Church against their consent. To avoid such a catastrophe the union scheme may be said to be definitely abandoned. We are not in a position to judge whether the majority have acted wisely in giving way to the minority upon such a point. Our own impression is that the minority would be relatively neither so large nor so important as the old Divine Right and Nonjuring party which, nearly two hundred years ago, seceded from the English Establishment, and which remained, until its extinction, without any material influence.

But, although the majority have given way, they won last week a very substantial victory. They have, metaphorically speaking, unhorsed Dr. Begg and thrown him off his legs. The Committee of Union presented what is now known as the "mutual-eligibility scheme," by which Free Church ministers were to be allowed to accept calls from United Presbyterian congregations; while United Presbyterian members were also to be allowed to occupy ministerial positions in Free Church congregations. Here, clearly, was a substantial step towards actual union, and accordingly, Dr. Begg and his party once more threatened secession if such a scheme were carried. The subject was debated under circumstances of great excitement on Wednesday and Thursday last, and during the earlier part of the debate on Thursday a secession seemed to be inevitable. There was, however, such an obvious desire, on both sides, to prevent such a catastrophe, that terms of accordance were at last found—these terms being that the mutual-eligibility scheme should be allowed to pass, on the condition that the minority should be allowed to deliver a formal protest against it. What the latter gain by this, we don't see, excepting that they extricate themselves, in a not very dignified way, from a dangerous and unpleasant position. The total result is thus fairly stated by the *Scotsman*:—

> Whether union is or is not a right and desirable thing, mutual eligibility, it is easy to see, is the surest, and, as to time, the shortest way to union—to that union which the authors of the mutual-eligibility scheme have resigned hope of reaching by a direct but more difficult way. When congregations of one Church can "call" ministers belonging to another Church, there is not only an immediate alliance amounting to a recognition of practical identity, or at least denial of substantial difference, but the one Church must in time become undistinguishable and inseparable from the other. In such a case, mutual eligibility is not different from unity, excepting in name. If, therefore, the anti-unionists had sufficient motives for protesting against union—and we should be very sorry to put a hand so far into a hornet's nest as would be implied in saying either that they had or had not—they had sufficient motives for resisting mutual eligibility.

We now come to the question of disestablishment. On Thursday last Dr. Rainy gave notice of the following motion:—

> Resolved, that although the Ecclesiastical Establishment of Scotland was fatally vitiated in its constitution by the proceedings which led to the disruption in 1843, and in consequence has become and is indefensible on Scriptural grounds, this Church, from regard to the claims of her own proper work, has hitherto abstained

from taking any steps towards this movement. (2) That a process of lamentable defection in the line of unsound doctrine, both Ritualistic and rationalistic, has set in and been legalised in the Church of England, and that it is the duty of this Church, without allowing herself to be carried at this time out of her proper sphere of action into any public agitation, to assume an attitude of watchfulness and preparedness. (3) That the maintenance of the Established Churches in the actual circumstances of this country tends necessarily to embody the principles of concurrent endowment of truth and error, and to bring about in due time the evil application of that principle, thereby dishonouring the truth of God and involving the nation in manifest sin. (4) That while the Assembly is convinced that it concerns the highest interest of religion and of the country that this state of things should be brought to an end, they believed the main present duty of this Church to lie in the line of so using its influence and bearing its testimony that the public mind may be prepared for dealing with the question wisely and Scripturally when in the providence of God it comes to be finally decided.

On the same day Sir Henry Moncrieff gave notice of an amendment to the proposed motion as follows:—

That the General Assembly, looking at the recent decisions bearing on the Established Church of England and to the events affecting the Established Church of Scotland which have been referred to in the overtures, judge it expedient not only to renew the solemn protests of the Church against the Erastian constitutions out of which the deprecated evils mainly arise, but also to protest with equal earnestness against the tolerance which the system both in England and Scotland allows for the maintenance of destructive errors, equally with vital truth in religious exercises and ministrations; the Assembly hereby exhort her people, in the exercise of the responsibilities that belong to them as citizens and as electors, to keep in view the grievous violation of Christian principles and the mischievous consequences involved in the Erastian constitution of the two establishments, and to take all reasonable opportunities for endeavouring to secure an adequate remedy, but the Assembly do not at present see their way to adopt any deliverance which contemplates disestablishment as either the only or the effectual remedy.

The difference between the motion and amendment in this case is very great. The motion condemns the existing Establishments and advises preparation for the time when the question "comes to be finally decided," while the amendment looks forward to some other remedy than disestablishment, "adequate," but not defined. The whole question was brought up on Friday, when no fewer than twenty-one overtures from Synods and Presbyteries in favour of Disestablishment were presented. They included the synods of Angus and Mearns, Argyll, Fife, Merse and Teviotdale, Perth and Stirling; and the Presbyteries of Alford, Auchterarder, Ayr, Deer, Dunfermline, Fordoun, Garioch, Glasgow, Irvine, Jedburgh, Kelso and Lauder, Kincardine o'Neil, Paisley, St. Andrews, and Stranraer. The following, says the *Scotsman*, from the Presbytery of Edinburgh, may be taken as an indication of the other overtures:—

Considering that, by the recent judgment in the case of Sheppard *v.* Bennett, it has been found not unlawful nor censurable to teach in the Church of England doctrines which involve the essential heresies of the Roman Mass; that this is but one of the many developments of Romanising error which have multiplied in the Church of England during the last thirty years without any effectual check; and that, at the same time, Rationalism in various forms has been extensively spread and taught within the same Church, and with like immunity; considering that the decisions of the Supreme Ecclesiastical Court, while occasionally checking extreme and isolated cases, have only, on the whole, established the right of both forms of error to exist and work within the Church; considering that, notwithstanding the known worth and devotedness of many evangelical ministers and people in the Church of England, the facts now referred to imply that they are, by the constitution of their Church, disabled from taking any action that is effectual to abate these evils, and thus illustrate most forcibly the importance of those principles with respect to the spirituality and independence of the Church of Christ, on account of which the Free Church of Scotland separated from the State in 1843, and still protests against the existing constitution of the Scottish Establishment; considering that, while in the Churches established, as the Presbytery cordially believe, much earnest work is done for the cause of Christ, yet in the present condition of both the Establishments, as regards the principles on which they are upheld, the relation in which they stand to the convictions of very large sections of the people, and the manner in which their existence affects the religious welfare of the community at large, is very unsatisfactory, and pregnant with great practical evils, which are daily felt: considering that this Church, while heretofore accepting and welcoming the benefits of an Establishment as a legitimate form of assistance to the cause of Christ on the part of the civil government, has emphatically witnessed that the spiritual efficiency and well-being of the Church is to be preferred before the continuance of State aid: considering also that the existing state of things imposes serious responsibilities on the Government and people of the United Kingdom, and being satisfied that unless the Established Churches of this country can be maintained in consistency with the interests of Gospel truth, and with the peace and purity of the Church of Christ, their continuance becomes indefensible: it is therefore humbly overtured by the Free Presbytery of Edinburgh to the venerable the General Assembly, to take the premises into their most serious consideration, and to do therein as to their wisdom may seem meet, with a view to the interests of truth, and the well-being of the cause of Christ within these lands.

The motion of which Dr. Rainy had given notice was moved by Dr. Adam, of Glasgow, who first of all dwelt upon the vitiated condition of the Scottish Establishment, and (referring to the proceedings on the Patronage question) demanded a change in consequence of recent claims and proceedings, which were in their nature essentially aggressive. Dr. Adam then passed on to the English Church, referring to the legalisation within its borders of Rationalism and Ritualism, and expressing his opinion that disestablishment would limit the existing state of things, and relieve them of their responsibility in regard to them. He deprecated agitation, but he believed that the day would soon come when the question would be solved in a way that "the interest and truth of the Church imperatively demanded." Mr. Comrie, in seconding the motion, said that the Establishment was demonstratively and constitutionally corrupt, that the nation by supporting it was supporting its errors, and that, if it could not be reformed, he must protest against it. Sir Henry Moncrieff, in moving his amendment, referred at length to the disestablishment movement, protesting that they must not "act so as to get mixed up with the agitation in favour of Mr. Miall's motion." This having been seconded, Mr. Smith, of Farland, moved a more decisive amendment, "That the General Assembly further declare that nothing short of disestablishment will meet the exigencies of the case." On the division, Mr. Smith's amendment received 142 votes, as against 153 for Sir Henry Moncrieff's. Dr. Adam's motion was then put against Sir Henry Moncrieff's amendment, and was carried by 244 to 134 votes.

Reviewing these unquesticnably important and indeed critical proceedings, we may say that we never expected the Free Church of Scotland to take such early and such decisive action as it has now taken. It has thrown nearly the whole weight of its influence against the existing establishments in England and Scotland. It declines, at present, to "agitate"; it declines formally to say that there is no remedy but disestablishment, at the same time that it rejects a motion indicating some other remedy, but three years ago it would not have discussed the question at all. But the men who belong to the Free Church are not men who hold opinions without acting them out, and we have not the smallest doubt that, before very long, we shall see the Free Church decisively influencing the final settlement of this question. What it has now done is the beginning of "agitation."

Having, for once, got out of England in our "Notes," we find that there is a temptation to keep out of it. The Synod of the Irish Free Episcopalian Church having finished a portion of the work allotted to it, and adjourned for another year, the *Guardian* reports progress upon the work that it has done. It says:—

There is first the addition to the "Black Rubric," denying the existence of such a presence in the Eucharist that adoration to it may be rightly done. There is next the addition to the baptismal service of a rubric which has been truly described as "conceived in the spirit of the Gorham judgment," refusing to oblige ministers of the Church to hold or teach an effected spiritual change in regeneration. There is, lastly, the change of the form of absolution in the visitation of the sick to a precatory form, similar to that which is used in our Communion office. On the other hand, in judging of each of these changes, it is important to keep in mind the proposals on the same general subject which were thrown out. Thus, in relation to the Holy Communion, it will be remembered that declarations denying the "Real Presence" or defining it as existing only in the faithful receiver, were decisively rejected. In the baptismal service the efforts made to expel the word regeneration were defeated even more signally. In the consideration of the Ordinal, the proposal to omit the words—"Receive ye the Holy Ghost." "Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained," was accepted by a majority of laymen, but refused by the clergy.

The *Guardian* does not like the changes, but considers that the synod has steered a middle course, and on the whole does not consider that the result is against the self-government of the Church with the admixture of the lay element, which it advocates. It considers that the reason of the proposals that have been made is the fear of Ritualism, and it accordingly warns the Ritualists that they are pursuing a line "not only indefensible in theory, but sure to produce hereafter a recoil which may rend the Church of England, and which will certainly tend to crush the doctrines and practices which they have most at heart." There is more than this. If the *Guardian* and the Ritualists wish to see what Ritualism is doing they have only to look to the resolution just adopted by the Free Church of Scotland.

From Ireland we pass to the colonies—*apropos* of the Colonial Church Bill now referred to a select committee of the House of Lords. The object of this measure is to give increased facilities for the appointment of colonial bishops, for which, as for everything else, the Established Church has to go to the State. We are not much concerned with the measure, but we observe that the *Record* is greatly concerned at some of its provisions. For instance, one clause would exclude the Irish and Scotch clergy from nomination, and put other affronts upon them at the will of the English diocesan. The oaths of obedience and allegiance may also be dispensed with. So the *Record* styles it a "piratical looking craft," an "insult," and concludes by saying:—

As it stands, it is only another instance of the way in which the stream of episcopal legislation runs. "More power for the bishops"; more episcopal fees; more attempts to centralise; but no reform of the oppressive abuses which make the Ecclesiastical Courts a byword for their uncertain, cumbrous, and costly procedure.

From the colonies to the Continent. Here we notice two important facts. The first is Father Hyacinthe's declaration in favour of such a separation of Church and State as is demanded in England. In his first conference, Father Hyacinthe asked what was to be done?

The separation between Church and State they tell us. Here is a phrase, not an idea, for it covers several ideas. As a religious man I am a partisan of this separation, but let its meaning be defined! If the question is one of a better determined demarcation between religious and civil society, between the spiritual and the temporal, . . . I think we are all in favour of such a separation. If we understand by it (to descend to a more practical level) that the State renounces the right of choosing the pastors of the Church, and the duty of maintaining them, it is an ideal, the realisation of which must take place at an opportune time, and under legitimate forms.

On the other hand, Father Hyacinthe does not think that this alone will conquer the Roman theocracy on the continent, nor has any one ever said it would.

The next fact we notice is, that amongst the bills to be submitted to the Spanish Cortes by the Government is one for the "Separation of the Church from the State." Well, our time too will come, and, after all, England may not be the last in this work.

THE DISESTABLISHMENT MOVEMENT.

SOUTHWARK.

In pursuance of a plan having in view the organisation of the friends of religious equality in the metropolis, a well-attended conference was held at the Malt and Hop Exchange, on the 27th ult., for the purpose of forming a Council of the Liberation Society for the borough of Southwark. Mr. G. S. Knight presided. The proceedings were opened by the delivery of an address by Mr. Carvell Williams, who, referring to the alleged crushing defeat of the Liberationists in connection with Mr. Miall's motion, said that they had been defeated so often, and with such good results ultimately, that he was reminded of the Spanish proverb—

A spaniel, a wife, and a walnut tree,
The more they are beaten the better they be.

He also referred to the history of the Church-rate agitation; during which the abolitionists had their majority cut down from 74 to nothing, and were in a minority, and then the majority rose again to 76, and Mr. Gladstone came forward and settled the question. Referring to Mr. Miall's motion he described the circumstances under which it had been rejected, and the tactics adopted by the Opposition, with the connivance of the Government. He also analysed the votes of the metropolitan members to show the absolute necessity for an improved organisation of the friends of religious equality in London, who were grievously misrepresented—even the Jewish members, whom they had helped to seat in Parliament, having either voted against them, or been absent from the divisions. The Rev. J. Sinclair then moved, and Mr. Haynes seconded, the following resolution, which was unanimously adopted:—"That this conference expresses its great regret that the opponents of Disestablishment, aided by Mr. Gladstone, should have prevented a full discussion of the motion lately submitted to the House of Commons by Mr. Miall, and have thereby deprived him of much of the support which he would otherwise have received. That convinced that disestablishment is necessary, both in the interest of justice, and for the sake of the Established Churches, it resolves upon new and more earnest effort in order to hasten the accomplishment of that object." Other resolutions, forming the proposed Council, and appointing the members and officers, were also passed; the Rev. Messrs. Murphy, Harcourt, and Munns, Messrs. Hawkins, Dennis, and Dunn being among the speakers. It was stated that the new council would be free to adopt its own course in regard to supporting candidates for the representation of the borough; but Mr. Andrew Dunn, who said that he had been one of the council and a subscriber to the Liberation Society from its commencement, said that from the support which he had received he should certainly persist in his candidature, and that he felt confident he should succeed.

SOUTH DURHAM.

The Rev. J. H. Gordon, of Darlington, addressed a series of open-air meetings in the neighbourhood of Bishop Auckland last week—Monday, West Auckland; Tuesday, South Church, and Wednesday, Crook; being associated, in the latter meeting,

with Mr. Andrew, of Leeds. The attendance throughout was very large, and the attention and interest first-rate, and the order all that could be desired. The local papers give lengthy reports.

NORTH RIDING.

Mr. Gordon addressed open-air meetings in Robin Hood's Bay and Grosmost, near Whitby, in the North Riding, on Thursday and Saturday evenings last week. The attendance was very good at both places, but especially at the latter, where several persons spoke in opposition, in the most abusive manner, and attempted to carry the Bishop Auckland resolution, but were outvoted by the majority of the meeting. Both were first visits, and created no little local excitement. Great ignorance of the question was apparent, and these are just the places needing work.

OTHER MEETINGS.

We find in the *Liberator* of this month notices of several meetings which have not come to us, or which we have been obliged to exclude. Amongst these are a remarkable discussion at Carlisle, held late in April, and early in May, which extended through five nights, the representative of the Liberation party being Mr. Gordon. Besides this, meetings have been held at High Bentham, the Shildons, Sedbergh, and other places.

THE LIBERATION SOCIETY AND MR. MIALL'S MOTION.

Reviewing the proceedings on the 16th ult., the *Liberator* says of the defenders of Chuach Establishments:—"When their present delirium of joy has subsided they will begin to reflect, as we can calmly do already, that the late proceedings in the House of Commons have left untouched nearly all those powerful influences which for the last few years have been sapping the strength of Church Establishments, and which are in full operation at the present moment. Is the internecine warfare which distracts and weakens the Church of England over? and will the lion of Ritualism and the lamb of Evangelicalism henceforth lie down peacefully together? Will those who are, not slowly, but swiftly, as well as surely, Romanizing that Church abate their labours, or those who regard the advance of the movement with alarm cease to be afraid? Is the cry for Church reform likely to be dropped? or, if not dropped, will it be raised to any practical purpose? Is Lord Shaftesbury in a happier state of mind now than when he delivered that speech at the Church Pastoral Aid meeting, which seems to indicate that he, too, is almost on the brink of disestablishment? Has the majority which rejected Mr. Miall's motion done *anything* to diminish the misery of those who care but little for the Church's political privileges, but earnestly desire that it should become a free, a pure, and a thoroughly energetic Church?"

"Unless the future is quite unlike the past, a very few months will show how little real difference has been made in the position of our cause by an event over which our opponents now exult, and which has surprised, and perhaps depressed, many of our own friends. Presently it will be seen to have been but one of those vicissitudes to which even ultimately-victorious combatants are exposed, and to have had no appreciable influence on the ultimate issue. We, at any rate, shall not fall into the ludicrous blunder of those who are opposed to us, by regarding the late engagement as a decisive battle, ending in irreparable defeat. The Church Defence Associations may, if they please, lay down their arms and disband their forces: *we* intend to forge new weapons, to increase and reorganise our forces, and to move forward with a firmer grip on the truths in which we believe, and with unshaken confidence in their future triumph.

Many strokes, though with a little axe;
How down, and fell, the hardest timbered oak.

And *our* axe, though it has brought down many a sturdy tree, has lost none of its keenness of edge, and is wielded by arms as sinewy as in the days of yore."

Another article, which severely criticises Mr. Gladstone's speech, both for its weakness and its irrelevancy, closes thus:—"We have no right to rebuke Mr. Gladstone for the political languor which seems to be coming over him, any more than we have for being 'elderly,' and less disposed to face perplexing problems than he was a few short years ago. But do not let either our friends or our foes mistake for high and prescient statesmanship, or for thorough-going State-Churchmanship, what is, after all, mainly the result of present individual feeling—feeling which may rapidly change, and which, if it do not change, will yet exert comparatively little influence on the ultimate settlement of the question. Mr. Gladstone has, by his recent speech, no doubt, for the time being, rendered good service to the cause of Establishment defence; but its value will not be lasting, and even now it will influence the least-reflecting, rather than the thoughtful and sagacious, portion of the community, whether Episcopalian or Nonconformist."

THE RECENT DISESTABLISHMENT MOTION.

(From the *Congregationalist.*)

We are sorry to be obliged to suspect the Government of connivance at this ungenerous device for obtaining an unfair advantage over a minority who could have been sufficiently defeated in fair and open encounter. But it was, at least, unfortunate that Mr. Gladstone *led* the opposition to the motion. It is not to be accounted for by his own statement, that he wished the House at once to know the course which the Government intended to take, for there was no more doubt on that point than there was in 1871 or 1872, when he spoke far on, instead of early in the debate. No one knew better than Mr. Gladstone the probable effect of such a step on his part, viz., that it would curtail the debate, precipitate a division, and place the supporters of the motion in the worst possible position. It was, therefore, an act of unfriendliness, ill atoned for by the studied respectfulness of his personal references to Mr. Miall, and an act likely to inflict on his administration injury far greater than any gain which it may have secured.

. . . . . .

Of the bearing of this debate and the division on the future electoral action of Nonconformists we shall have opportunities of speaking hereafter; and we assume that we need add but a few words on what *should* be the effect on those who have struggled long for the separation of Church and State, and will struggle for it still. They are accustomed to temporary reverses. They have suffered many defeats, even in connection with questions which have ultimately given to them their greatest triumphs. If any of them have thought that another, and that the final, victory was at hand, it is well that they should be disillusioned. Their leaders have never held out such a hope, but have uniformly insisted that the last struggle would be the severest, and that it would test the courage and the faith of the most enduring veterans. Those leaders will, we are sure, be to the front again, with unshaken determination and with unquenched ardour; and their followers will, we are equally confident, prove worthy of their chiefs.

(From the *Baptist Magazine.*)

Mr. Gladstone's speech would be more valuable to the Church if we did not remember that his speech reprobating the disestablishment of the Irish Church was equally vigorous.

(From the *General Baptist Magazine.*)

The overwhelming argument against Mr. Miall is the tremendous difficulty of dealing with the sum of 90,000,000*l.* sterling. Doubtless this is a formidable task, but the very magnitude of the sum makes it all the more urgent that a way should be found of dealing with it on principles fair and equitable to the entire nation. Is it not an additional reason for disestablishment? Why should the faith of a portion of the nation be weighted in this way? Is it right? is it just? If difficulty is to prevent the realisation of justice when there is British pluck, what has become of British daring? We do not bate a jot of heart or hope in our just cause. The truth is great and must prevail.

(From the *United Presbyterian Magazine.*)

The cause of disestablishment is progressing throughout the country, and, whether Mr. Gladstone choose to aid or oppose it, will certainly succeed. The Church party, both in England and Scotland, are determined to resist to the utmost, and south of the Tweed have been resorting to very discreditable means to bolster up their cause; but even among Churchmen converts to disestablishment are being gained. We have no hope of an immediate victory. The triumph may come sooner than we anticipate—it did so in the case of the Irish Church; but it is right not to be over sanguine of a speedy success. The difficulties are very serious, but they can and will be overcome. Let the vote on Mr. Miall's motion, therefore, be a new summons to the friends of religious liberty to arm and place themselves in line.

(From the *Christian Family.*)

Mr. Miall and his friends will probably smile at the confidence with which opponents of their measure have once more announced that the advocates of disestablishment are "crushed." They understand the magnitude of their undertaking, and know how to wait.

NONCONFORMIST CONFERENCE AT CREWE.

On Wednesday a conference of the Nonconformist Committees of London, Manchester, Liverpool, and the Central Nonconformist Committee, Birmingham, was held at Crewe, at which the following resolutions were passed:—

1. "That this conference of representatives of the London, Manchester, Liverpool, and Birmingham Nonconformist Committees, having taken into consideration the recent debate and division in the House of Commons on Mr. Miall's motion, is of opinion that the time has arrived when decided political action should be taken to secure the disestablishment and disendowment of the English and Scotch Churches, as well as a fundamental change in the educational policy of the Government, and the thorough application of the principles of religious equality to the legislation of the country."

2. "That this conference respectfully and earnestly suggests that a meeting of the Nonconformist Committee, existing in any locality, should be at once summoned to take into serious consideration the vote, or abstinence from voting, of its members on Mr. Miall's motion, and represent to them strongly the views of their Nonconformist constituents."

3. "That this conference would urge upon the Nonconformists of each district to make every effort to secure the nomination of supporters of religious equality as Liberal candidates at the next election."

4. "That in all constituencies in which a Nonconformist committee does not exist, this conference would urge that such a committee be immediately established."

5. "That these resolutions be signed by the chairman and secretaries of the committees represented at this conference."

London: James Heywood, F.R.S., chairman; John Edmond, D.D., S. H. Booth, J. G. Rogers, B.A., hon. secs.; Jos. Shaw, secretary.

Manchester: Richard Johnson, J.P., chairman; Alex. Thomson, M.A., Joseph Corbett, J. A. Beith, hon. secs.; B. L. Green, secretary.

Liverpool: W. Crossfield, J.P., chairman; R. Wardlaw Thomson, M.A., W. H. King, hon. secs.

Central Nonconformist Committee: W. Middlemore, J. P., chairman; R. W. Dale, M.A., H. W. Crosskey, F.G.S., J. Jenkyn Brown, hon. secs.

F. SCHNADHORST, Secretary of Conference.

THE SCOTTISH GENERAL ASSEMBLIES.

The Church of Scotland Assembly was occupied on Thursday with the case of the Rev. Dr. Wallace. The following motion, on the proposal of Sir Robert Anstruther, seconded by the Rev. Donald Macleod, Glasgow, was carried by 208 to 101:—"That the General Assembly disapproved the course taken by the commission on the 15th of January last in regard to the appointment to the chair of Church History in the University of Edinburgh as being in itself an illegal exercise of authority, and as calculated to weaken the position of the Church of Scotland and injuriously to affect the rights of the clergy." At the sederunt, after some discussion, it was agreed to "instruct the presbytery to put in definite shape those statements of Dr. Wallace, either written or oral, which they consider to be censurable or afford grounds for their proceedings, and which appear to them to rest on evidence that may be substantiated, to afford Dr. Wallace an opportunity of denying or retracting those statements, and, in the event of his failing satisfactorily to do so, instruct them to proceed thereafter in accordance with the laws of the Church to adjudicate on the same."

In the Free Church Assembly the critical debate on the union and "mutual-eligibility" questions came on, on Wednesday. The hall was crowded to excess. Dr. Buchanan brought up the report of the committee on union, in which the negotiations of the joint committees on union during the year were set forth and recommendations made that the overture in favour of mutual eligibility should be passed, and that for the present, all further proceedings in regard to union should be stayed. Dr. Buchanan supported the report in a strong speech, in which he condemned the opponents of mutual eligibility. Dr. Candlish then moved his resolution in favour of mutual eligibility, and spoke very strongly of the conduct of those who had gone about the country stirring up opposition to the movement. Dr. Charles Brown seconded the motion. Mr. Nixon, of Montrose, moved a resolution, the effect of which would have been to compel every minister to whom it was proposed to make a call to sign certain formula before the call was completed. This was seconded by Professor Smeaton; and a long discussion ensued, the speeches in which were often of a strongly personal character.

At the evening sitting Dr. Candlish said that since the rising of the afternoon sederunt he had been in communication with friends, and he was prepared to submit an alteration on his motion, which came in at the end of the motion, after the provision in reference to the way of signing the formula in presence of the congregation, and during Divine worship. It ran as follows:—

That in every case of a person being proposed to be called who belongs to another branch of the Church of Christ, if the presbytery find the call regular and sufficient, so far as the congregation are concerned, they shall adjourn to meet on a subsequent date, not sooner than a fortnight, nor later (except in the case of foreign churches) than four weeks thereafter, and shall transmit to the person proposed to be called an extract of the finding—(viz., that the call is regular and sufficient so far as the congregation calling are concerned), together with a copy of said Act XII., 1846, including the preamble as well as the enacting part, as also a copy of the present finding of this Assembly in full, embracing the new overture as adjusted for being sent down to presbyteries and passed as an interim Act, informing him that if no communication is sent beyond a simple acknowledgment of their receipt the presbytery will then, upon the assumption that no difficulty exists on his part as regards the said documents, proceed in the case according to the laws of the Church; and at the diet for the induction of any minister thus called the presbytery shall before the induction service record that the provisions of this Act have been duly complied with.

Several members having expressed their views in regard to the motions before the house, Dr. Begg said that having submitted Dr. Candlish's motion as altered to a number of his brethren, they thought that it afforded materials for a satisfactory adjustment. (Loud and prolonged cheers, and waving of handkerchiefs.) At the same time they wished to have an opportunity to consider it calmly. If the house would please to adjourn they could meet next morning, and come to a calm and deliberate decision. Dr. Buchanan said that all members of the house could not fail to recognise the good hand of God upon this Church and upon this discussion in the direction in which things were now moving, and he hoped they would not part without the moderator calling upon some member of the house to lead their devotions. (Hear, hear.) The Moderator called upon Dr. MacDonald, North Leith, to lead the devotions. After prayer, the 72nd Psalm was sung by the

crowded assemblage. The Assembly then adjourned.

On Thursday the debate on the mutual eligibility scheme was continued by Dr. Candlish, whose amended motion was unanimously agreed to.

The Roman Catholic Episcopate of England has forwarded a letter of sympathy and encouragement to the bishops and priests of Switzerland.

The second reading of the Public Worship Facilities Bill in the House of Lords has been fixed for the 26th of June, when the Earl of Shaftesbury will move the rejection of the bill.

THE GOVERNMENT AND THE EDUCATION ACT.—According to the *Standard*, the bill which Mr. Forster will introduce on Monday next, will not propose the abolition of the 25th clause, but will make the establishment of school boards universal and compulsory.

THE LATE REV. W. PENNEFATHER.—The *Rock* states that the friends and congregation of the late Rev. W. Pennefather having determined to erect a memorial to his memory, it is proposed, if the fund collected should admit of it, to found an hospital for women and children; in other words, to extend and enlarge the plan of the present children's nursing home at Mildmay Park.

CONFESSION IN THE CHURCH OF ENGLAND.—The Rev. C. N. Gray, vicar of Helmesley, Yorkshire, has just issued a pamphlet entitled, "Why I recommend confession." He says:—"I. Confession of sins is necessary. II. We are not tied to any sort of confession; there are three ways—(1) Confession to God only; (2) Confession to our fellow man or men, as the Wesleyan Methodists do; and, (3) Confession to God in the presence of the priest"; the last of which he advocates.

FATHER O'KEEFFE arrived at Callan on Thursday afternoon, and was met by a large number of his parishioners and others from the surrounding districts. When the procession reached the town it was of great extent. A green banner was carried, and numerous green boughs, the crowd cheering Father O'Keeffe heartily, and also giving three cheers for the chief justice, and groans for other eminent personages. An appeal has been lodged against the late verdict, and a long law argument on that point is anticipated. It is stated that Cardinal Cullen insisted on pleading the rescript of the Pope against the express advice of the lawyers acting for him.

SWEETNESS AND LIGHT.—Mr. William Touchstone, a person employed by the Church and State party to lecture against the Liberation Society in the towns of Lancashire and Yorkshire, and whose orations betray an equal disregard of truth and grammar, has been summoned before the magistrates at Manchester for refusing to contribute to the support of his widowed mother, a woman advanced in years, and in a state of mental imbecility. He had left her in the hands of more distant relations, who were at length compelled by poverty to send the poor old woman to the workhouse. Thereupon a summons was issued, and an order made upon the Church defender, compelling him by force of law to contribute to his mother's support. A few days after the order was issued, Mr. Touchstone lectured at Bradford under the auspices of the Conservative Club, and indulged in the most insulting observations against Mr. Miall. The Conservative journals (who made so much capital out of the case of Finlen, the Republican, when he was summoned in a similar way) take care to say nothing of Mr. Touchstone's want of filial piety.—*Freeman.*

MR. GLADSTONE AND DISESTABLISHMENT.—On reflection, some of the establishment journals do not appear to be thoroughly assured by the proceedings on Mr. Miall's motion. Thus the *Church Times* says:—"We would not have our friends build too much on the ridiculous figure which the Liberationists have so far cut. There will be a dissolution soon; and it is likely enough that it will be followed by a change of Government; but no one can answer for politicians out of office. Even Mr. Gladstone—who is among the best of them—did not scruple to throw the Irish Church out to the wolves for the sake of saving his Ministry; and we cannot say what may not happen one of these fine days to her bigger and more comely sister if she is to put her trust in politicians or princes. The only safety of the Church of England, under God, lies in herself." The *Manchester Courier* also writes:—"The Liberal party with Mr. Gladstone at their head are in the position so often ascribed to the Conservatives—they have no policy. There are no more upas trees to cut down, no more torches of blazing principles to light up. One contingency only remains—Mr. Gladstone may take up the question of disestablishing and disendowing the Church of England. His late speech left such a course perfectly open, and the fact that several of his colleagues abstained from voting and are notoriously opposed to the continued existence of the Church renders a change of front on this question by no means so improbable as his defenders would strive to have it believed."

CHURCH AND STATE IN SWITZERLAND.—The Council of State has presented to the grand council a bill for the reorganisation of Catholic worship. It provides that the cantons shall be divided into parishes, and that each parish shall appoint its curé and council of administration. The oath to be administered to the curés would be similar to that which they have hitherto taken. The general system of Catholic worship will be under the management of a supreme council composed of twenty laymen and five ecclesiastics, to be nominated by all the Catholics of the canton. This council will lay down the conditions upon which ecclesiastics will be eligible without reference to canon law. The suspension of priests may be decreed by the Council of State for a violation of the oath taken, and by the diocesan authorities for matters of discipline. On the bill being presented M. James Fazy moved an adjournment of the question for six months. The council nevertheless fixed this day (Wednesday) for the preliminary consideration of the subject. Father Hyacinthe has now a coadjutor at Geneva in the person of the Abbé Hurtault, Canon of Tours, and formerly secretary to the present Archbishop of Paris. The abbé arrived at Geneva on Saturday. He has published a letter, in which he states that he intends to assist Father Hyacinthe in his work, being firmly convinced that Catholicism is now becoming as disastrous to society as to the individual conscience. Father Hyacinthe again celebrated Divine service on Sunday, and administered the Sacrament to one hundred persons. He has now fifteen hundred followers.

THE "TIMES" AND MR. MIALL'S MOTION.—The day after the division on Mr. Miall's motion, the *Times* treated the hon. member to a severe and rather contemptuous article regarding the prospects of disestablishment. The *Times*, as we all know, usually forgets one day what it has written the day before; while its memory for its still earlier writings is a perfect blank. This, however, is what that journal wrote after the debate on Mr. Miall's first motion:—"That the work of disestablishment is in progress, even this very session, cannot be disputed, the only question being as to the pace, which is not fast enough for Mr. Miall. That really is the question for Parliament. It is scarcely possible to doubt that this century will see the consummation Mr. Miall so devoutly wishes. In the face of the great changes at home, and the still greater changes abroad, in the face of Papal disestablishment itself, we cannot expect anything else. As things are, the Church is being trained to independence; it is being weaned from supremacy and dominion; one by one it is losing its titles, weapons, and prerogatives. Wait till its education is completed." Now, the process of disestablishment is still going on, and so is the process of the education of the Church; our forces in Parliament are not practically diminished, and our forces out of Parliament are largely increased. These are facts which the *Times* has, for the moment forgotten. It will remember them another day.—*Liberator.*

ROWDYISM AT PUBLIC MEETINGS.—FORGED TICKETS.—It will be remembered that several of the Manchester disestablishment meetings have been disturbed by rowdies. "To guard against these freaks," says the *Manchester Examiner* "Mr. J. Boyd, the treasurer of the Manchester Nonconformist Association, registered a card, the chief feature of which was the floreated initials, 'M.N.A.,' while at the bottom was the printed announcement that the design was copyright and entered at Stationers' Hall. Notwithstanding these precautions, the piracy of the tickets went on, and at last their manufacture was found to be, in whole or in part, carried on at the establishment of Mr. William Clegg, in Spring Gardens. Mr. Clegg has in his service a printer named Nicholson, who is secretary to a Working Men's Conservative Association, and Nicholson admitted having borrowed some type at another establishment in order to produce a *fac simile* of a certain portion of the registered card, but he denied that the entire design was executed at Mr. Clegg's office. The main facts, however, were not disputed, but Mr. Headlam was of opinion that the card did not come within the meaning of the Act, and he consequently dismissed the charge. Technically, the magistrate is probably right, though all the same it is to be regretted that the efforts of those who are anxious to preserve the public peace should be treated as worse than futile. As the case now stands, a magistrate cannot assist in the exclusion of notorious rowdies from meetings which they are bent upon breaking up; while, in the inevitable event of a riot, the police will maintain an impassive neutrality until the rioters have done their worst."

THE LIBERATION SOCIETY AND THE LATE DISESTABLISHMENT MOTION.—The London correspondent of the *Manchester Guardian* writes:—"I hear that the Liberationists are not in the least dismayed at the result of Mr. Miall's motion. They have made a careful analysis of the division, and the total number of members supporting Mr. Miall, including tellers, pairs, and those shut out from the division, are set down at ninety-nine, which the party considers a clear gain by comparison with the numbers in the division of 1871. However, no pains will be spared to make good any ground that may have been lost by the result, and more especially by the speech of Mr. Gladstone. The Liberationists hold it to have bee no more accident that led the Premier 'to play into the hands of the Opposition.' Warnings were given beforehand of tactics intended to stifle the debate; and it is said that some who sit upon the Treasury bench had been warned that the inevitable effect of Mr. Gladstone's speaking early would be to close the debate at the dinner-hour, and thus further the designs of the Opposition. The general feeling among Nonconformists seems to be that the personal allegiance which they owed and have given to Mr. Gladstone is now at an end, and they deem it a gain to know exactly what the Premier means, and what he intends to do, or rather not to do, in the matter of the English Establishment. They even go to the extent of saying that the Liberal party has now exhausted its programme, and that the measures proposed by the Government are neither better nor worse than those which might be brought forward by a Tory administration. I hear that it is not likely Mr. Miall will again bring forward his motion in the present Parliament, although this has not yet been finally decided, the more probable action of the Liberation Society being to concentrate their efforts in preparing for the forthcoming general election. I understand that, following the precedent of the Anti-Corn-Law League, their policy will be, to use the election as a means of 'educating' the people in disestablishment principles; and, without playing into the hands of the opponents by voting for Tories in order to turn out lukewarm Liberals, or of starting candidates where there is no possibility of success, a resolute effort will be made to cause the full power of Nonconformity to be felt in every constituency in the United Kingdom. For this purpose the society intends to improve, where necessary, its organisation, widen its sphere of labour, and call upon its subscribers for an increased income, to enable these purposes to be effectually carried out."

Religious and Denominational News.

THE SOCIETY OF FRIENDS' "YEARLY MEETING," 1873.

[Second Notice.]

The proceedings of the Friends' "Yearly Meeting" continued throughout last week, and concluded on Saturday afternoon, after a session of more interest than usual. And, although during the various gatherings of the fortnight matters of the gravest importance and involving much variety of opinion were discussed, yet there was a remarkable amount of good feeling and mutual kindliness prevalent throughout. A belief was entertained by many friends that the peculiarly satisfactory manner in which this Yearly Meeting has transacted business of a specially difficult and delicate nature, must mainly be attributed to an increased reliance on the influence of prayer. Every morning, previous to the regular gatherings, a prayer-meeting was held, at which many friends attended, and asked for the Divine blessing and guidance upon each day's deliberations of the general assembly. And certainly the solemnising and harmonising feelings which characterised the Yearly Meeting, as a whole, bore strong evidence of being the effect of many and united prayers.

The meetings on Monday and Tuesday were attended by the Right Hon. John Bright, M.P., who manifested great interest in the proceedings, and spoke twice. On Monday he delivered an eloquent address in reference to the active exertions of various kinds in which the Friends are taking part. He spoke with approbation of their labours for peace, for Sabbath-schools and home missions, for temperance, and for liberation of the Church from State control. He mentioned in particular one organisation, the Howard Association (for the promotion of the best methods of prison discipline and crime-prevention), in which, he said, he had long taken a deep interest, and which he recommended to the continued co-operation and support of the Friends as a denomination long known in connection with such kindred labours as those of Elizabeth Fry, Joseph John Gurney, and others. He hoped these varied forms of Christian work would continue to be aided by the society; but at the same time he thought some caution was needed that the denomination in its *official* capacity should maintain its consistent adherence to its own principles in such a manner as not to commit itself, in that corporate position, to the different details and modes of action which might rightly accompany the religious and philanthropic labours of individual Friends. He appeared to fear that in some directions unnecessary changes were being pressed upon the acceptance of the Yearly Meeting; and the tendency of his remarks was to encourage caution in entertaining such proposals. His address produced much influence on the meeting, and evidently helped to modify the ultimate action taken in arriving at a decision upon certain suggestions. Another animated address was delivered by Mr. Coleby, who earnestly exhorted the Friends to be on their guard against the dangers occasioned to their religious interests by a too absorbing devotion to money-making. He expressed a conviction that many of the Friends' meetings for worship, especially in the last generation (for he admitted that there had been an improvement of late years), had been, like the Jewish Temple of old, perverted, too often, into occasions in which the hearts of the silent attenders were pondering not so much the things of God, as the "tables of the money-changers," and banking, bill-broking, or other business operations. He had been associated with five congregations of Friends, out of whom only one individual had become a devoted minister of the Gospel, whilst many of their members had dedicated their best energies to this world and had in consequence become successful bankers, lawyers, and brewers, rather than public servants of Christ.

Ecclesiastical claims occupied another sitting of the Yearly Meeting, and a step of much importance was taken by the society on this occasion, a step which caused regret and apprehension to some of its members, but which, upon the whole, was a very wise and timely one, as putting an end to a long agitated controversy in the society. As is well known, the Friends have, for more than 200 years, objected, on conscientious grounds, to the

payment of tithes, church-rates, or any form of state ecclesiastical demand. And, in consequence, they have suffered innumerable imprisonments, fines, and other penalties. Year after year, for two centuries, their annual Meetings has collected and received statistics of the amount of the fines, forfeitures, or distraints thus inflicted. These amounts within the last twenty-five years, continued to be as much as 11,000*l.* or more per annum. But they have now dwindled down to about 600*l.* The reason for this is not that the Friends, as a body, regard ecclesiastical demands at all more favourably than formerly, but they consider, in general, that the alteration of the law, as to tithe-commutation, has placed some of the demands on a different footing; and in consequence most of the agricultural Friends in Essex, Suffolk, and elsewhere, who formerly resolutely refused to pay tithes, do not now feel at liberty to withhold payment of the demands made under the "Tithe Commutation Act." For example, in one district of Essex, where, a few years ago, one hundred Friends used to be annually distrained upon for the non-payment of ecclesiastical demands, only one individual now refuses to pay. Hence, for several years past, the Essex and other Friends have requested the Yearly Meeting no longer to ask them to refuse such payments, or to insist upon the statistical returns, or to consider them as delinquents for complying with the "tithe-commutation" demands. This year, after a very long and earnest discussion, the society definitely and officially sanctioned the proposed alteration, and issued its order to discontinue henceforth the annual inquiries and statistics alluded to. Although it was felt that this conclusion could not with advantage be further postponed, yet its final adoption this year caused a pang of regret to more than a few worthy Friends, who thus witnessed the abandonment of one more venerable feature of ancient Quakerism, as regards, at least, the traditional form of bearing the "testimony." But, after all, it is only the *form*, and not the testimony itself, that is discontinued. The meeting unitedly declared, in the most emphatic terms, its continued disapproval of all state-ecclesiastical demands. Mr. John Littleboy, of Newport Pagnell, Mr. Stafford Allen, of London, Mr. James Clarke, of Street, near Glastonbury, and other Friends, spoke decidedly as to the undiminished necessity for the society to withstand ecclesiastical assumptions, especially in the forms witnessed in a particular degree in country districts, or in connection with interference with the rights of conscience in relation to popular education. And there were not wanting on the part of some of the most influential Friends objections to any change at all even as to the mere form of bearing the "testimony." Indeed the decision of the Yearly Meeting, although generally approved, was arrived at in contrary to the recommendations of several of its recognised leaders, under usual circumstances, including Mr. J. Bevan Braithwaite and Mr. John Hodgkin, two highly-esteemed Quaker barristers and ministers of the Gospel. But the agricultural Friends were almost unanimous in favour of the change; and, at a previous Yearly Meeting, Mr. Bright had recommended it, saying that all the facts were on one side and the sentiment on the other. Hence the change has at last been made.

Amongst general matters, the Yearly Meeting was officially informed that its standing committee had concluded to memorialise the House of Commons, on behalf of the Society of Friends, as a denomination, in favour of the principle of international arbitration, as a preventive of war, and in view of the motion on the subject of which Mr. Henry Richard, M.P., has given notice in the House of Commons.

The American visitors to the Yearly Meeting appeared to be somewhat surprised at the free and independent manner in which (consistently with thorough harmony) their English brethren discussed the matters brought before them; and one of them ventured to hint that perhaps it might be better to follow the Transatlantic plan of acting more *en masse*, and with less individuality of expression. But he was promptly reminded that, whilst English Friends esteemed their American brethren, they were by no means anxious to imitate many of the religious and political customs of America, being fully aware that Great Britain enjoys far more real individual liberty, both of speech and action, than is permitted in America, where political mobs and religious parties are apt to oppress both private and individual rights.

ENGLISH CHAPEL-BUILDING SOCIETY.

A conference in connection with the English Chapel-building Society was held in one of the rooms of Cannon-street Hotel, immediately after the dinner of the Congregational Union, for the purpose of commemorating the twenty years' work of the society, and of considering what further action should be taken in relation to future work. John Crossley, Esq., treasurer, presided. The Rev. J. C. Gallaway read a statement, historical and explanatory, of the object in hand. It spoke of organisation in aid of chapel-building as being about thirty years old, before which time the work had been carried on single-handed by the late Mr. Thomas Wilson. The first effort in the way of a society was for London; but in 1853 the larger idea of a society for the country in general was formulated, and brought to practical working. The society was not formed to build chapels, but to aid those who had undertaken to build them, the aid being given both in money and in practical co-operation. Quarterly meetings are held in different parts of the country, when chapel cases are considered, and moneys voted. Every five years a special conference of members and friends is held to review past work, and to alter or modify plans of action. It had been foreseen that, to meet the claims on the society's grants, an additional fund of 10,000*l.* would be needed by the end of the present year; a special effort had been made with this view, and 7,230*l.* had already been subscribed, leaving 2,770*l.* to be obtained before the end of the year. As to the work accomplished in the twenty years of the society's existence, the idea in starting was to aid the erection of fifty chapels in five years, which meant 200 in twenty years. Up to the present time 416 chapels had actually been aided, many of which would have had no existence at all but for the aid given by this society. During these twenty years no less a sum than 108,000*l.* has been received and applied to chapel-building. It is estimated that fully 750,000*l.* have been expended in the erection of the various chapels which have received aid from the society, much of this work having been stimulated by the grants offered. For some years the society has had on its hands as many as 100 chapel cases at a time. The committee has never been without a balance at the banker's, and have never had to borrow from without to meet its engagements. It is proposed to develop yet further the system of loan. The system is of value in the saving of interest and prevention of mortgage, while it enables every congregation to pay for its own church-building. The loan fund, which at first amounted to 10,000*l.*, has now increased to 20,000*l*; it is hoped that it may at length reach to 50,000*l.* By such means and other help the society's income might easily be raised to 10,000*l.*, a sum which, utilised by existing methods, would be productive of church-building to the extent of 60,000*l.* per annum. After the reading of this statement, resolutions were spoken to by the Revs. T. Aveling, E. R. Conder, J. De Kewer Williams, Gilbert, and others. The loan scheme was warmly advocated, and money help towards the general object of the society promised.

STOCKPORT.—The Rev. W. A. Blake, late of Crewe, was recognised on the 21st ult., as pastor of the Tabernacle, Stockport. The meeting was very numerously attended, and addresses were delivered by the Rev. A. J. Bray, of Manchester, on "The Christian Ministry—its relation to the Church"; by the Rev. S. T. Dickinson, Presbyterian minister, of Crewe, on "Christian Work, and how to do it"; and by the Rev. J. T. Woodhouse, of Southport, the former minister of the Tabernacle, on "Spiritual Vitality in our Churches." The Revs. R. Henshaw, A. Phillips, A. Clarke, and J. Harker also took part in the proceedings.

NEWPORT, ISLE OF WIGHT.—On Tuesday, May 27, a large gathering of Nonconformists took place in this borough, to celebrate the anniversary of the settlement over the St. James-street Congregational Church of the Rev. Morrison Newland. About three hundred sat down to tea, and at the subsequent meeting six hundred were present. Addresses were delivered by the Rev. J. Bandon, Newport; the Rev. Septimus March, B.A., Southampton; the Rev. W. Jellie, Gosport; the Rev. J. E. Flower, M.A., Basingstoke, and others, on the various phases of Nonconformist principles. During the evening, Mr. R. Aldridge, the senior deacon of the church, handed to the pastor a certificate of membership in the Pastors' Retiring Fund, which had been subscribed by a few friends; at the same time speaking in enthusiastic terms of the rev. gentleman's great earnestness in his work, and of the hearty respect and attachment felt towards him and Mrs. Newland by the members of his church and congregation. The large hall was beautifully decorated with flowers, and the proceedings enlivened and varied by songs and choruses rendered with much expression and effect.

LEAMINGTON.—Special services have recently been held at Leamington in connection with the reopening of Holly Walk Congregational Church, after extensive additions and improvements. On Sunday, May 18th, the pastor, the Rev. F. S. Attenborough, conducted services of rededication and thanksgiving, and in the evening presided over a special administration of the Lord's Supper, at which the pastors of other Nonconformist churches in the town assisted. On subsequent dates sermons were preached by the Revs. Dr. H. Allon, of London, and Professor Newth, of Lancashire Independent College; and on Tuesday, May 27th, the Rev. J. G. Rogers, B.A., of Clapham, lectured on "Priestism and Ritualism—Anglican and Romish." All the services were successful, and most gratifying accounts were given as to the general condition and work of the church. The improvements comprise reopening and remodelling of the interior of the sanctuary, an addition of fourteen feet to its length, lighting and heating apparatus, completion of the recently erected organ, building of vestry, and three additional class-rooms. The outlay has been unexpectedly large, but no debt will be incurred.

NOTTINGHAM.—The farewell services of the Rev. J. Morley Wright, on his removal from St James's-street, Nottingham, to Bond-street, Leicester, were held last week. On Thursday evening, May 22, the ministers of the town and country met to express the personal regard in which Mr. Wright is held, and their best wishes for his usefulness and happiness, and to acknowledge their indebtedness to him for his labours as Secretary of the Notts Congregational Union. On Monday evening, May 26, the members of the church and congregation, among whom Mr. Wright has exercised his ministry, gave a farewell tea-meeting, when addresses were delivered by the Revs. J. Matheson, B.A. (Chairman of the Notts Congregational Union); C. Clemance, B.A.; W. R. Stevenson, M.A. (Baptist); J. B. Dougherty, M.A. (Presbyterian); J. W. H. Valentine (Northfleet); and several other ministers and friends. During Mr. Wright's ministry, a debt of 1,000*l.* has been entirely removed, the church has increased from seventy members to 173, the congregation has more than doubled, and all the organisations of the church are in active and successful operation.

The next annual conference will be held at Oxford.

THE MAY ANNIVERSARIES IN THE UNITED STATES.—Less and less grows the interest in the May anniversaries, and they must soon be given up altogether. Happily this is not a sign that the various societies themselves are losing their hold on the Christian public, as their annual reports amply testify. The population of the country is stretching out over such a vast area that anniversaries hereafter must necessarily become local affairs, and accordingly lose their original significance. The chief feature of these occasions was the platform speeches, which once served their purpose, but are now without hearers, as the information they imparted is now published through a hundred different channels, and an annual outburst of enthusiasm is no longer required to keep up the interest in a cause through the rest of the year. The several societies of this year show progress in work, though some are sorely pressed for means. Financially the past twelvemonth has been full of discouragement, and a number of the societies, particularly those connected with the Congregational churches, find themselves heavily burdened with debt. This has been owing to the depressed condition of business throughout the country at large, but it does not speak well for national self-denial.—*Christian Union.*

THE WILTS AND EAST SOMERSET CONGREGATIONAL UNION held their annual meeting at Warminster, where the Rev. C. E. B. Reed, M.A., is minister. The attendance was larger than usual. The annual sermon was preached by the Rev. A. Hannay. It was followed by a communion service, at which the Rev. H. M. Gunn presided, whose presence lent a special interest to the meetings, as he had been the former pastor for many years. The second day was commenced with an early devotional service. A public conference was held in the morning on "The Relation of Children to the Church." Two papers were followed by discussion, well sustained by several ministers and lay brethren, as Messrs. Mann, Anthony, Darby, Clarkson, Reed, Jupe, Tanner, Stent, and other friends, until it was closed by Mr. Hannay expressing his satisfaction at hearing this important subject so well debated. After dinner in the Town Hall a large company were addressed by P. le Gros, Esq., C. Reed, Esq., M.P., Revs. Rowland, Hannay, Mann, Gunn, and Durrell, the pastor of the Baptist Church. In the afternoon the important and encouraging mission work of the Union was transacted, under the presidency of Mr. Jupe, jun., after which tea was provided for a large number in the school room, tastefully decorated for the occasion. At the public meeting in the evening the chair was filled by C. Reed, Esq., M.P., who gave a lucid exposition of Congregational principles and duties. The report of Mr. Mann showed that much useful work was carried on with an outlay of about 1,200*l.* Able addresses were then given by Rev. A. Hannay, on "The Influence of Free Religion on National Life," and by Rev. T. Ruddock, on "Nonconformity in the Rural Parishes."

OXFORDSHIRE BAPTIST ASSOCIATION.—The annual conference of the Oxford Association of Baptist Ministers was held at Blockley on Tuesday and Wednesday last. The proceedings included special religious services, a public dinner, and tea, and a public meeting which was held on Wednesday afternoon in the Baptist Chapel. Amongst the numerous resolutions passed were the following:—"That this association admires the consistent and persevering conduct of E. Miall, Esq., M.P., in again bringing forward the question of the disestablishment of the English Church in the House of Commons, and notwithstanding the measure has met with another apparent defeat, considers the number who voted and paired in its favour as highly encouraging, and such as to call forth the continued energy and co-operation of the Nonconformist body; and would urge upon the members of all the churches of this association to lose no opportunity of introducing the subject on all occasions, and try to educate their representatives in Parliament in the great principle of religious equality." "That this meeting desires to record its deep sympathy with Mr. Plimsoll in his humane and self-denying efforts to promote the welfare of our mariners, and would most strongly urge upon the churches of the association to lose no time in petitioning Parliament to pass Mr. Plimsoll's bill; or that stringent laws be passed to prevent as far as possible rotten, unseaworthy, over-laden, and undermanned vessels from proceeding to sea." It was also resolved to petition Parliament in favour of the total repeal of the 25th Clause of the Elementary Education Act (1870). The Rev. S. Mann, of Blockley, was appointed moderator of the association for the ensuing year.

One of the Edinburgh newspapers employs between forty and fifty women as compositors.

Correspondence.

THE METROPOLITAN MEMBERS AND DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—You have published a useful analysis of the votes of the Liberal party on Mr. Miall's motion. Will you allow me to make public a statement showing what has been the course pursued by the twenty-two metropolitan members in regard to Disestablishment, not only in the present, but in the last two sessions?

The metropolitan vote of 1871 was bad enough, but that of 1873 is worse—for it shows that Mr. Torrens has now voted, and Mr. Harvey Lewis and Sir D. Salomons have paired, with the Tories. While, therefore, the votes for Disestablishment have increased by one, those against it have increased by one also; the number of absences being two fewer. The City has given two votes against, and not one for, Mr. Miall. Neither Southwark, the Tower Hamlets, Marylebone, Greenwich, nor Westminster has given him one vote; while each has given one vote, and one of them two, against him—though, with the exception of Westminster, all are thoroughly Radical. Of course, the two Conservative members voted as one would have expected them to do, and, almost equally of course, two out of the three members of the Government, who, unfortunately, sit for metropolitan boroughs, voted in the same way. But that Sir D. Salomons, the Jew, and Mr. Harvey Lewis should have resolved to pair—and for the first time—against the motion, are facts which Nonconformists cannot be expected to bear with patience.

If the friends of religious equality are strong enough to take a decided position anywhere, they are so in the metropolitan boroughs; and will it be contended that with, perhaps, two exceptions, those metropolitan members who have voted against disestablishment, or have absented themselves from the divisions, are worth the slightest sacrifice of conviction or of feeling?

I know the difficulties in the way of providing a remedy for this state of things—difficulties arising from the enormous extent of the metropolitan boroughs, and the unwillingness of really good candidates to incur the expense of contesting, or the labour of representing, them. It may, however, happen that some anticipated changes, and the threatened attempts of the Conservatives to wrest several metropolitan seats from the Liberals, will afford opportunities for a useful display of Nonconformist feeling in this matter. Why should any Nonconformists vote for such—to them—useless representatives as Alderman Wm. Lawrence, Baron Rothschild, Mr. Locke, and Sir T. Chambers? And is it not a duty to endeavour to secure the defeat of Mr. Torrens, Mr. Lewis, Mr. Samuda, and Sir D. Salomons?

I hope that these and similar questions will be carefully considered while there is time to deliberate, to consult, and to act, and that London Nonconformists will not be profuse in their injunctions to their provincial brethren, while they neglect duties of their own.

Your obedient servant,
A METROPOLITAN NONCONFORMIST.
May 31, 1873.

VOTES OF METROPOLITAN MEMBERS ON THE MOTIONS OF MR. MIALL IN 1871, 1872, AND 1873.

[The letter G means member of the Government, "Con." Conservative, P paired.]

	1871.			1872.			1873.		
	For.	Against.	Absent.	For.	Against.	Absent.	For.	Against.	Absent.
City of London.									
Mr. Goschen (G) ...		1			1			1P	
Mr. Crawford.....		1			1			1	
Ald. W. Lawrence...			1	1					1
Baron L. Rothschild			1			1			1
Southwark.									
Mr. Locke			1		1				1
Col. Beresford (Con.)		1			1			1	
Tower Hamlets.									
Mr. Ayrton (G.) ...		1			1				1
Mr. Samuda		1				1		1	
Finsbury.									
Alderman Lusk.....	1			1			1		
Mr. Torrens			1		1			1	
Hackney.									
Mr. Reed.....	1			1			1		
*Mr. Holms		1		1				1	
Marylebone.									
Mr. Lewis			1			1		1P	
Sir T. Chambers ...			1			1			1
Chelsea.									
Sir H. Hoare	1			1			1P		
Sir C. Dilke.....	1			1			1		
Greenwich.									
Mr. Gladstone (G) .		1			1			1	
Sir D. Salomons ...			1			1		1P	
Lambeth.									
Mr. McArthur	1			1			1		
Sir J. C. Lawrence			1	1			1P		
Westminster.									
Mr. W. Smith (Con.)		1			1			1	
Captain Grosvenor		1				1			1
	5	9	8	8	8	6	6	10	6

* In 1872 Mr. Holms voted *for* the Motion by *mistake*.

MR. GLADSTONE AND CHURCH PROPERTY.

To the Editor of the Nonconformist.

SIR,—Mr. Gladstone's estimate of the amount which "would have to be given in the process of disestablishment to the ministers, members, and patrons of the Church of England," is not original. You will find it in a speech delivered by Mr. Disraeli in the Free Trade Hall, Manchester, in the month of April last year. There is something curious, not to say suspicious, in the remarkable agreement visible in the language of both these political leaders with regard to the sum which they would hand over to the disestablished Protestant Episcopal Church; but it may be explained by the fact that both look upon the Church as a "corporation." "The Church," said Mr. Disraeli in the speech to which I refer, "is a powerful corporation of many millions of Her Majesty's subjects, with a consummate organisation and wealth which, in its aggregate, is vast." Mr. Gladstone's language implies that he holds substantially the same view. I venture to submit that it is a view utterly false and delusive, and that pains should be taken by Liberationists to show that it is so. You did something in this direction in your second article of last Thursday's *Nonconformist*; but I trust that you will think it desirable to go more deeply into the whole matter.

I desire to join with those of your correspondents who ask for a conference on the subject of our future political action. Probably all will agree that it should be held in London at some convenient date after the rising of Parliament.

The question of a daily paper, specially devoted to the cause of disestablishment, might not unprofitably occupy the attention of the conference. Perhaps the time has come when the *Nonconformist* itself might be turned into a daily, and when, to accomplish such a transformation, Free Churchmen of all classes can be found who would gladly contribute towards the inevitable outlay—an outlay which would certainly be great, but not too great for the liberality of your vast constituency.

I am, Sir, faithfully yours,
JAS. McDOUGALL.
Darwen, June 2, 1873.

THE LONDON DAILY PRESS.

To the Editor of the Nonconformist.

SIR,—Your correspondent "A" expresses the wishes of a very large proportion of the newspaper reading public in suggesting the establishment of another daily paper in London. A glance at a London daily paper for the month of May would convey the idea that sporting news, sensational law reports, slightly ballasted with Parliamentary intelligence, formed a reflex of English life. You would find scarcely a word about the May meetings, that great pulsing centre of Christian and philanthropic enterprise, while the efforts of self-denying men in the cause of religious equality and in the great work of temperance reform, are ignored or treated with scorn. Are there not sufficient Christian people in the Home Counties to support a daily journal that would appear to a foreigner to emanate from and reflect the life of a Christian country? Undoubtedly, there is open a field for journalistic enterprise, and if properly occupied the London press would soon change its tone, and the *Times* might find it convenient to devote a few columns to Exeter Hall meetings.

I am, Sir, yours obediently,
A PROVINCIAL JOURNALIST.
June 2, 1873.

To the Editor of the Nonconformist.

SIR,—I am one of those who take in the *Daily News* simply because it is the least of two evils; not because I like the paper, much less some of its principles. It is avowedly on the side of the Sunday League, and has but little sympathy with evangelical Christianity.

Most heartily should I rejoice if a daily paper were started, such as is advocated by your correspondent "A.," and cheerfully would I work *con amore* to secure its success.

Faithfully yours,
J. T.

ALEXANDRA PALACE.

To the Editor of the Nonconformist.

SIR,—As I have always found the *Nonconformist* a healthy religious and moral paper as well as a persistent advocate of Free Church principles, I was not a little pained to find that on May 21st, it contained a paragraph commending the Alexandra Palace as a "new place of elevating amusement and recreation." I did hope that the paragraph had been "communicated," as it had the look of having been prepared in the office of the Palace Company. I also hoped that it had not been read in your office before insertion, but had been inserted in the faith that it was altogether unexceptionable. These hopes have been quite dispelled by the paragraph of this week, in which you once more, and at far greater length, commend this "elevating" institution.

As a reader of your paper, and one who is jealous for its reputation and influence in every sense, and also as a minister in the neighbourhood where this place of amusement stands, I desire to offer a respectful and emphatic protest against the *Nonconformist's* commendation of the theatre, and opera concerts, and the ballets, and horse races as "elevating amusements." I would fain believe, that your views are shared by no more of my brethren than could be counted on one's fingers, I hope not even as many as that; and, thank God, they are not the teaching which is heard at the fireside of some Nonconformist families.

Your issue of this week is as particular in its account of the theatre as if you thought all your readers were regular patrons of theatrical amusements; but I assure you that of the many whom I number among my friends not one of them is anything of the sort. They do not wish to be "elevated" by an institution which is condemned by its own leaders in their repeated and fruitless efforts to renew and reform it, neither do they wish the young men of their congregations and families to be enchanted with this debasing kind of pleasure.

It was unfortunate that our attention was not called to the "elevating" and purifying performances of "Mdlle. Rita San Galli, *premières danseuse* of the Grand Opera, Paris," which performances seem to be the same as some which are advertised in the *Daily News* to take place in the holy and classic grounds of Cremorne Gardens.

You are evidently aware that this useful palace is to provide races for our amusement and elevation, for your paragraph contains a sentence which has a stranger look on your pages than I think it could have on the pages of almost any other journal in England. After fortifying us against the English weakness and wickedness of worshipping respectability, you speak of races in the following terms:—"If it (the palace) is not *too much vulgarised* by its horse races, on the whole it may be said that the Alexandra Palace bids fair to be remunerative to the proprietors and to be an immense boon to the inhabitants of what have been called the northern heights of London." Horse-races, as we have them in England, are only *vulgar!* and the palace has only to avoid too much of the vulgarity! Prove to an average Englishman that a thing is vulgar, and he will throw it overboard, even if it be his religion; prove that it is immoral, but still respectable, and he will have a long meditation before he parts with it. Now, I fear it could be proved beyond question that, if races are at all vulgar, they are only a trifle so. There I must yield. But I maintain that no man can prove them to be only a trifle immoral. They are what Mr. Hughes called them in the House of Commons—a sport which is doing more than any other to sap the morality of the country. At Sheffield, where sporting and gambling have a strong hold upon the people, the friends of social purity and morality have just held a conference upon the subject, to see what could be done to stay the plague, and then it was stated by an employer of labour in mines a few miles from the town, that, out of the 1,000 men and boys in his employ, he knows that scores of otherwise steady men are ruined by gambling. Now, horse-racing is not the only source of gambling, but it is certainly one of the worst. Its evils are carried to the remotest corners of England; villages and hamlets are cursed with it, as well as the places where the sport is held. I have no doubt that London now contains multitudes of men from the dales of Yorkshire, the quiet villages of Cumberland, the mining districts of Northumberland, and the fens of Lincolnshire—to say nothing of nearer places—who have come to town for the revelry of this demoralising Derby week. I shall not soon forget coming once upon some Cumberland men as they were returning home debauched from the scenes of this national sport. A strange story they had to tell their neighbours! But by the book-making system, and the large number of races held now, sporting men in the villages can constantly carry on their work without leaving home.

Now a word as to the "elevating," though slightly "vulgar," amusement which has been brought to the doors of North Londoners. I speak from my own observation of the results of last year's races in this very place. I went to preach among the crowds, and had, on the whole, as quiet a hearing as any ordinary preacher could look for from the wild, reckless multitude which thronged the roads. Worse fortune awaited some of my friends, who continued the work until a later hour, when one might reasonably have hoped that the good influences of the sport and the place would have been seen in the sobriety and peacefulness of the home-going people. A drunken rabble burst from a neighbouring public-house, and hindered all further work. The public-houses on the route to the city were crammed with some of the worst classes of people, and the peace of the neighbourhood disturbed till a late hour at night. And we are to have this "elevating amusement" four days a year!

I must notice one more feature of this paradise, in order to do it justice. The directors have it "under consideration," whether to open the palace on Sundays or not. If they decide to open and to sell excisable liquors, then it will surely have every attraction for a respectable Christian public. Every man, from the gambler and sportsman to the lover of an old master, and that new kind of Christian who cannot worship in a church or chapel, and who must therefore seek "the temple of nature," or the Alexandra Palace, or the Bethnal green Museum, will get his taste gratified.

I conclude by quoting the words of a memorial against the abuse of this building which has been sent in to the directors, signed by nearly every minister in the neighbourhood and by many influential laymen—"The races compel us to raise our protest against an arrangement which, if carried out, will, twice in the year at least, and long before and after each occasion, do more than almost anything else to demoralise and damage the neighbourhood." "If to Sabbath desecra-

tion be added the sale on that day of intoxicating liquors, already by their abuse the scourge of the land, the worst results may be expected; and the building, which from its capacity and beauty of situation might have been a source of gratification and benefit, will prove, like some other places of resort, one of grievous moral injury."

Yours faithfully,
J. P. GLEDSTONE.

Hornsey Rise, May 29.

[Our correspondent allows his zealous opposition to certain developments of the Alexandra Palace to overflow upon us, so that our very harmless description of such a notable event as the opening of this gigantic place of recreation provokes from him hypercritical and morbid remarks. We don't think many of our readers will agree with Mr. Gledstone that a merely descriptive and cursory reference to the theatre erected in the building is equivalent to "commendation" of it, nor is it quite fair to infer that, because horse-racing is spoken of as "vulgar," we do not regard it as having worse tendencies. We have repeatedly condemned horse-racing in language as strong as our correspondent; and that he has no monopoly of virtuous indignation on the subject our columns this week bear witness. But we must really sometimes take it for granted that our readers have not forgotten our view on such matters, and do not require their constant repetition. We were speaking of a place of amusement which is open all the year round except on Sundays, and did not feel it necessary to give paramount prominence to a degrading pursuit which is, after all, to receive encouragement from the directors of the company only twice a-year. We must protest against a style of criticism, sarcasm, and absurd exaggeration, which, while being irrelevant, seems to make us responsible for the evils which may be associated with Alexandra Palace, and of openly sanctioning them; and if we do not, as we might, speak more strongly about these unfair imputations, it is because we honour Mr. Gledstone's zeal in the cause of morality and religion, and cordially wish him success in his efforts to abolish that vile adjunct of the palace—the occasional horse-racing—which will, we are sure, be found in the long run to injure it even as a commercial speculation.

Probably, Mr. Gledstone finds it as easy to form his own convictions and shape his own course in reference to these complex questions as it is apparently easy to him to edit a newspaper by suppressing every writer's idiosyncrasies, and by dealing in general denunciations of good things which have in them injurious elements. We doubt the wisdom of this method. Merely to ban such many-sided places as the Crystal Palace and Alexandra Palace is, in our view, as unjust as it is unwise. So far as they manifestly encourage vice, we condemn; so far as they offer amusements which, without being degrading, may not be to our taste, we abstain. But both these monster places of resort furnish much pure and healthful recreation. Each is out of town, in the midst of lovely scenery, offers refined works of art and all kinds of really useful information, for those who desire them. They are places where people may take their friends or children for a few hours' relaxation, where the best of music may be heard with pleasant surroundings, and where unpolished and jaded working men may forget, in associations which are more "elevating" and refining, the pleasures of boozing in the pothouse and gin-palace. Is it not the duty of Christian men to weigh these things rather than condemn them wholesale because of some abuses mixed up with them? Our correspondent seems to have no difficulty in laying down a rigid rule which, however right for his own conscience, cannot be properly insisted upon in respect to others who do not share his views. For many other people the question is not whether such places of amusement are immaculate, but whether they do not afford innocent and exhilarating relaxation to thousands of our urban population, enabling our artisans to enjoy cheap "outings" with their families, instead of pouring their wages down their own throats in gloomy isolation, and to enjoy country air and scenery under easy and favourable conditions. The problem is a large and complex one, but we have perhaps said enough to indicate that it is not so easily solved as Mr. Gledstone seems inclined to think.—ED. *Noncon.*]

THE AGRICULTURAL LABOURERS' UNION CONFERENCE.

To the Editor of the Nonconformist.

SIR,—Some of those who take a strong interest in the labourers' movement looked forward to the annual conference with some degree of anxiety, for in many districts there seemed a determination on the part of the farmers to do their utmost to crush the union. Inquiries made of the delegates when they assembled on Wednesday morning were answered by all in the most hopeful manner. The attempt made by many of the farmers to crush the union has utterly failed, and everywhere they appear to be taking back their men as unionists at increased wages. I do not purpose to record the proceedings of the conference; most of the readers of the *Nonconformist* will already have seen a summary of them in the daily press, though, by the way, the reports are so meagre that they show that others besides Nonconformists have reason to echo the demand of Mr. Clayden for a London daily paper that shall be worth the perusal of earnest men. But my object is rather to note my own impressions, the result of personal intercourse with the delegates, than to chronicle the public proceedings.

A stranger, looking at the delegates assembled, would at once remark that many of them did not look like agricultural labourers; and, to tell the truth, many of them are not. There are small farmers, village mechanics, and provincial tradesmen among them. Once or twice a little jealousy was manifested by the labourers proper, but the majority of them know well enough that in many districts these are the only local leaders that could be found, and that often at a serious sacrifice to themselves, they have taken up the work. Besides such leaders, too, there are many mechanics in the rural districts—paper-makers, brickmakers, shoemakers, and others—who are regular subscribing members of the union, and yet have no hope of any personal benefits from it. The establishment of a branch of the union has been the first opportunity such men have had of joining in any social or political movement.

Those who live in the great towns can have no conception of the terrorism at work in the rural districts. The patient endurance and courageous moderation of the union leaders under such circumstances is beyond all praise. Had town workmen been encountered by half such mean persecution and spiteful ingenuity, we should have had continual disturbances. For my part, I do not wonder that so few Dissenting ministers in the country have had the courage to openly express their sympathies. It is no uncommon thing for delegates to be roughly treated, and even seriously assaulted; but the decisions of the country magistrates are so constantly given against them, even when the evidence is overwhelming, that they have grown tired of fruitless appeals to justice. But this is not all. Men are in some counties threatened and discharged simply for being present at an open-air meeting. One delegate, a most moderate man, and a local preacher, assured me that in the course of a month he had had for four nights to lie down under a hedge, or walk about to keep himself warm, cottagers and publicans being alike afraid to take him in. Another delegate, a tradesman in a town not very far from London, assured me that he had lost nearly half his business through his advocacy of the labourers' movement, and another tradesman in the same district has been nearly ruined from the same cause.

Any occasional references to the disestablishment of the Church were most heartily received. At the Reformers' Union meeting, held on the second evening, one of the speakers dwelt at some length on this question, and was enthusiastically cheered in that quarter where the delegates sat. The hon. baronet who recently said that the labourers' leaders were "most infidels in religion," would probably regard this as a confirmation of his assertion. Nothing could be further from the truth. Queer infidels these, I thought, as I heard them singing grace at dinner-time as only Methodists can. But, rightly or wrongly, they evidently regard the Church as having very little to do with religion, and believe that religion could well take care of itself if there were no Church of England at all. And no wonder they think so. One delegate, for instance, usually adds to his five open-air meetings a-week, at least one open-air sermon on Sunday; no longer a local preacher, he has become an itinerant, bar the pay. I heard a friend begging Arch to attend a union meeting on Saturday night. "Can't go," said the president, "I have a Sabbath appointment, and I mon put them them off for the union or anything else." It is well for the head of the country that the movement is for the most part in the hands of such men as these. But I cannot help thinking that the prevalent hatred of Dissent among the upper classes is not so much a religious as a political hatred. They cannot endure a form of Christianity which calls men to liberty of any kind.

Hitherto the union has received but scant justice from the daily press: I mean, of course, the London daily press. The *Times* gives full liberty to any one to attack, it suppresses both official and unofficial replies to such attacks. The *Telegraph* never records the persecution suffered by the unionists if it can help it, while it eagerly inserts anything like an outrage by union men. Recently it reported a so-called case of rattening in Somerset, and the next day in a leader hastened to fix the responsibility on the union though the union has no members within several miles of the place. Its first article on the Chipping Norton case was condemnatory of the unionists, but as even the *Times* cried "Shame," it turned round. I might give many other instances, but these will suffice.

The unfortunate letter of Mr. Jenkins to the *Times*, in which he quoted and denounced an isolated sentence in the *Labourers' Chronicle*, threatened at one time to lead to a serious dissension. Happily the difficulty was got over. County members and London editors well may dread the influence of this paper, which is a model of sharp, vigorous writing on the land and similar questions, for already it circulates more than 35,000 copies a week in the agricultural districts.

One thing is certain, that the effects of this great movement will be ere long felt in a strong political movement throughout the rural districts.—I am, &c.,

OLIVER.

THE PERMISSIVE BILL.

To the Editor of the Nonconformist.

SIR,—As your leader on "Samson Agonistes and the Liquor Traffic" breaks new ground, and discusses the probable effect of the Permissive Bill, I have again to beg the courtesy of admission to your columns.

The Permissive Bill would submit the question, whether the liquor traffic shall be licensed in a district to the decision of the inhabitants? Ratepayers are named, but only provisionally; and there ought now to be no ignorance of our desire that the local franchise on this subject should be as wide as possible. It is now the law that no liquor shall be sold without a licence, and the power of granting or refusing licences—any or all—is lodged with the magistracy. But the social situation is this: that enormous and incalculable evils arise from the traffic so licensed, yet the magistrates, who are supposed to act as trustees for the public security, annually renew the licences by which the traffic is legalised and the mischief continued. What we ask, therefore, is, that the people should be invested with *one* part of the magisterial jurisdiction—the power to prohibit, so that the justices may not be able, as now, to go on licensing the cause of these aggravated evils contrary to the public wish.

The "petition" you speak of is simply the preliminary form necessary to ensure a poll of the electors, and the bill provides that, if on such a poll two-thirds of the votes given are in favour of adopting the act, the existing licences shall not be renewed when they expire, and that no new ones shall be granted by the justices for the space of three years, at the end of which term the electors may confirm their choice or return to licensing.

You think that if the Act were adopted in a district it would not be operative, because the proportion of voters would not represent an equal proportion of the working classes. The objection presupposes that ratepayers are more likely than working people to approve of the bill; but this supposition is contrary to existing evidence, as even strong opponents confess. Why not arrange for working men and women to vote? All that we care for is that the district shall be enabled to declare its mind, and that no external authority shall override that declaration.

At present, a small number of magistrates have the power of inflicting on a locality cruel miseries which they do not share, and of imposing on it grievous burdens which they do not touch with their fingers. What we ask, and shall persist in asking, is, that the district shall not be thus handed over to the one and only traffic which (to quote the poem suggested by the title of your leader) is ever

Violating the ends
For which our country is a name so dear.

Your picture of ratepayers combining to shut out their other townspeople from public-houses, is adorned with the hues of fancy, and no others. Is it not a suggestive fact that the publicans, though abhorring the Permissive Bill, and dubbing themselves the working man's friends, have never yet proposed to leave the decision to the working man? If they believe that the working classes would vote against the bill, let them assist to get it into committee, and then propose that the franchise shall be limited to the artisan and labouring classes.

In answer to your fears, let me ask whether, in districts from which the traffic is now excluded, there is dissatisfaction and commotion—for example, at Saltaire, or in the Tyrone district, with its 10,000 people? No law pleases everybody all round; but if some party must suffer annoyance, ought it to be the two-thirds majority, who, besides the annoyance, have to endure the other evils of the liquor system? or ought it not to be the one-third minority, who, whatever their temporary vexation, will participate in the benefits of the change?

That illicit sale might exist, to some extent, is very possible; it does so now; but the sale of liquor would then rank with other illegal practices which, if not wholly prevented, do not receive the sanction of the law. In America the anti-liquor laws are as well enforced as others of the same class, and I should imagine that where laws exist for the public protection the cure of lax enforcement is not repeal, but a rigorous execution. It is not creditable that every traveller's tale about American prohibition is greedily accepted, while the declarations of the most eminent official men are disregarded. Let any unbiassed man compare the state of a town in Maine or Massachusetts where the liquor law is enforced, with the state of an English town, of equal population, where the traffic is licensed, and he will then learn how to treat the bugbear of illicit sale. I am at a loss to conceive what "moral restraint" is encouraged by the publicity of our licence system. If a corrupt system is not to be outlawed because more corruption may go on in defiance and violation of law, let us consistently take the legal interdict from public vice of any kind.

But the liquor question is not one of vice only, or the promotion of vice. The drinkshop is a social injury in a score of ways—notably so in the doubling or trebling of local taxation; for, as the late Professor Miller wittily and truly said, the modern publicans differ from the ancient ones in this—that the ancient publicans collected the taxes, and the modern ones manufacture them.

In a word, why not give the Permissive Bill alternative a trial? If the experiment did not succeed, if the evils prognosticated arose, and if, in any place, the remedy proved worse than the disease, the afflicted district could return to the licence system. The question is not one of total abstainers being really strong enough to coerce others. Non-abstainers would be everywhere in the majority, but many of them would be glad to strike a direct and effective blow at the licensed machinery of public demoralisation, pauperism, and crime. In brief, our positions are these. The local liquor traffic, by its effects, is a local curse; it exists by local licence; the great majority of the local public should have power to stop the licence. There is but one fair alternative—that the majority shall be ensured against the consequences, or be compensated when they arise. If neither is done, what becomes of the constitutional principle, that there is no public wrong without a public remedy?

I am, Sir, respectfully yours,
DAWSON BURNS.

MISSIONARY WORK IN INDIA.

To the Editor of the Nonconformist.

SIR,—In your report of the annual meeting of the Baptist Missionary Society, Mr. Evans, from Allahabad, is represented as making statements respecting the appropriation of missionary effort in India to educational purposes, which demand a reply. I greatly regret that in a speech containing so much that is admirable so much likewise that is erroneous in principle and exaggerated in statement should be found; still more do I regret that a missionary of one society should at its annual meetings, so soon after the largest and most important missionary conference ever held in India, signalise his first public appearance by a deliberate attack on the modes of labour adopted by the other societies and their missionaries. Many of us who are either readers, thinkers, or workers, and long familiar with questions relating to India's conversion, presumed that the old controversy concerning preaching *versus* teaching had ended more than a quarter of a century ago, and that if neither side were vanquished, each was content to respect the other, to admit that much could be advanced in its behalf, and to allow that in dealing with such a system as Hinduism, and with such a people as the Hindus the most diverse schemes of operation might well be allowed. I add further, that the weight of argument urged in favour of school-work, not as the only, but as one most important agency in Indian missions, and the long list of honoured men who have more or less engaged in their department of labour, should make any one hesitate to pass on it a sweeping condemnation. Mr. Evans I hold to be entirely mistaken, alike in opinion and in fact. This is not the time to discuss the best means for consummating the ultimate end of all missionary efforts, but surely the free and varied methods of our Lord and Paul are suggestive of great liberty to the missionary. Of this liberty it is especially important that we avail ourselves in India, because the intellectual tastes and habitudes of the people predispose the most influential classes of society to gravitate towards the teaching missionary, and because education as surely disintegrates and pulverises Hinduism, as a sixty-four pounder does a sandstone wall. Preaching should undoubtedly be the chief missionary agency, but a broad, wise and liberal policy, as well as the results of experience, suggest that a superior form of education in all the large cities and ordinary school instruction wherever the missionary labours in the country should go along with it. But Mr. Evans greatly misrepresents the actual facts, if he has been correctly reported, and omits certain statements which in all fairness should have been added. Thus he is made to say, "I found that the Society for the Propagation of the Gospel had forty-one European missionaries, all of whom were engaged in educational work, and only a few of them did anything in the way of vernacular preaching to the heathen." All the missionaries of this society may have schools under their charge, but exceedingly few of them are exclusively occupied in education, and as a body they probably devote more time to the pastorate of native churches than to education and preaching to the heathen united. Again, it is stated, "the missionaries of the Established Church of England are entirely engaged in education." They may have charge of schools which they superintend; but not half, probably, not a sixth part of them, do nothing but teach. I am in a position to speak more positively of the London Missionary Society, of which Mr. Evans says, "It has its forty-four missionaries in India, and there are more than one-half of them chiefly engaged in the work of education." There are not more than fourteen thus engaged, and of these several are occupied as pastors of churches, or in useful literary labour, as are so many missionary's of the Baptist Society. Mr. Evans conveys a totally false impression of the engagements and positions of those who teach. He asks, "Is it worth a missionary's while to spend five or six hours a day in teaching arithmetic, history, algebra, and mathematics to heathen youth in order to get the chance to put in a word here and there about Jesus Christ and salvation, &c.?" I reply that it is of prime importance that the education of the young everywhere, and especially in the East, should be directed by Christian men, that the offer of a good education draws hundreds of Hindus of respectability and good taste around a missionary who could not be drawn in any other way; that no more certain means of powerfully influencing them for good than this exists, and that missionaries so employed hardly ever spend their time in the way indicated. I have spent hundreds of days in the largest educational establishment of the London Missionary Society in India, *but I never spent one single day in the manner indicated.* This testimony, I believe, could be endorsed by numbers engaged in similar work. It may clear away some misapprehension if I say that in almost all mission schools Christian instruction is openly given. Not only are many of the lesson-books specially prepared with this intent, and saturated with Christian ideas, but Bible lessons, and separate books of the Bible, are used as class-books. In the higher institutions, the Bible and the best available books on the evidences of Christianity are read, and instead of the missionary "trying to get the chance to put in a word here and there about Jesus," he exercises the right of denouncing Hinduism and its customs, and of commending Divine truth whenever he so pleases, and with as much freedom as the bazaar preacher; and every week, probably many times in the week, he is in the same relation to his pupils as is the Sabbath school teacher in England, and that too under the most favourable circumstances. Secular instruction is of course given, but far more by the teacher than by the missionary, indeed in many branches all that the missionary does is to examine into the work of the teacher that he may thus secure its efficiency. To do this, to superintend the general management of schools, and to give in them a large amount of moral and religious instruction, constitute the chief school engagements of the missionary. The number who are thus occupied for a few hours in the week is large. Those who are solely thus occupied are by no means as numerous; whilst those who are given to such secular instruction as the last extract states, are very few indeed.

I remain, faithfully yours,
EDWARD STORROW.

Rugby, May 26.

THE JAPAN BAPTIST MISSION.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow us a small space in your columns to announce to those of the friends of our Japan Baptist Mission who may be readers of your paper that we are safely at home again in Japan? We arrived here after a long and tiresome journey on the 6th of February last, and we find the state of things here very promising indeed.

The old laws against Christianity are all repealed, and we have free access to all classes of the people, and can circulate Scriptures as freely as we can in any part of the world, not even excepting Great Britain or America.

The people are inquiring and seeking after some better way, and many are heard to declare that all their old forms of Pagan faith have been tried and found wanting.

They say that, notwithstanding all the good moral instructions of their priests and philosophers during the past ages, their populations have either stood still or else have gone backward, while, with the Bible in their hands, the Western nations have been making rapid progress. They also say that if they are so ready to adopt the scientific and mechanical improvements of Western lands, which are but as the branches and fruit and leaves of the great tree, why would it not be much more consistent for them to transplant the entire tree, root and trunk, and all? And they all admit that the root and source of all Western superiority in civilisation is the Bible and the faith that it teaches. All this and much more we hear among the people in the streets, and may daily read in the native newspapers. We hope the Christian world will see this their opportunity to reap a great harvest in the vineyard of the Lord.

JONATHAN GOBLE.

Yokohama, Japan, April 23, 1873.

THE GATESHEAD STATISTICS.

We are requested to insert the following communication in reply to the revised statistics of Gateshead furnished by our local enumerator:—

SIR,—I forward herewith a copy of our report on your Supplement of May 7. We are bound to designate your correspondent's return as a tissue of "errors" from first to last, and we have already contradicted them on the spot.

Your Enumerator confesses to a number of most serious errors in his first return, which would be quite sufficient to justify our statement that your statistics are untrustworthy.

We now, however, challenge him with assertions even more painfully false. He says of the Ellison School—"No preaching for two years, and then not on Sundays." There was a regular Sunday service, conducted by the Scripture-reader of Trinity parish, within a short time of your report, and a week service at the very time.

"St. Paul's was opened," he tells us, "after your return was made." It was made a parish by an Order in Council in 1871, and there has been a resident minister and services ever since.

St. Edmund's—"Opened only a few weeks ago." Such is the statement of your correspondent. It has been opened for nearly two years. You have given special prominence to these false assertions. In the interests of truth and justice we have to ask you to give equal prominence to this emphatic refutation.

We assert also that you have returned the chapel accommodation 2,000 more than actually exists; and in proof of this we have given the number of square feet of sitting accommodation in the chapels.

We draw your attention to one most suggestive fact, viz., that to St. Mary's Church, which has 4,873 square feet of sitting-room, 1,216 seats are allowed. To Bethesda Chapel, which has 3,491 square feet (or 1,382 feet less than the church), 1,200 seats are given by you. Comment on such a fact would be unnecessary.

In conclusion, we claim that the Church places of worship are 28 instead of 23, as given in our former tables. All these completely come within the scope of your original inquiry, viz., as to "religious accommodation," and we certainly shall not assent to it now being limited by you to a question of "*Sunday preaching.*"

J. PICKERING, Hon. Sec.
Gateshead Church Defence Institute.

We have received some information in reply to the above, but as it seems to be fragmentary, we must postpone further reference to it, except to say that the Church statistics given by our enumerator in his revised returns, he states to have been obtained from Episcopalians. So far as we ourselves are concerned, we must protest against the discreditable trick of the Gateshead Church Defence Committee, who, in their further statement, put words into the mouth of "Mr. Miall" which he has never used. The enumerator's own explanations are quoted sometimes as his own remarks, sometimes as those of "Mr. Miall," just as it suits the purposes of this not very scrupulous committee.

THE LATE MR. JOHN DOULTON.

Our obituary of last week recorded the death of a man remarkable not less for his personal piety, his active benevolence, his public usefulness, than for his well-known and well-earned commercial prosperity—Mr. John Doulton, of Springwell, Clapham Common. This gentleman, so influential and so respected in Lambeth, died at the age of eighty—full of honours as of years. Resident in that parish for over half a century, he was the chief during that period of one of the largest and most successful establishments of its kind in the kingdom, having in later years extensive branches in various parts of the country. The products of Messrs. Doulton's Potteries are known and used in almost every part of the civilised world, and have contributed not a little to the improvement of the sanitary condition of some of its chief cities. The deceased was a self-made man, commencing in the occupation with which his name is associated as an apprentice, and steadily rising in it by his own industry. For the greater portion of his life, Mr. Doulton resided on his business premises in Lambeth, in the very heart of that densely-populated parish, and there he brought up his goodly family of sons and daughters, and watched with intense care over the welfare, spiritual and material, of his extensive staff of workpeople. But his Christian benevolence was too large and active to be confined to those more immediately connected with himself; he was a quiet power for good, privately and in his official relations, to the whole of his neighbourhood. He established the first infant-school in Lambeth, and was amongst the foremost in originating the splendid ragged-schools of Lambeth, which have now become a large school under the London School Board. Indeed, every truly charitable institution in the parish, whether for the education of poor children or the relief of genuine distress, met with his cordial support, while his position as a poor-law guardian for thirty-five years, and as chairman of the board for the last twelve years, afforded him opportunity, not only of discreetly guarding public charity, but of discovering and relieving out of his own ample resources, hundreds of cases of destitution. The full extent of Mr. Doulton's private munificence can be guessed by but few. The religious as well as the secular education of the young was ever near his heart. The building near Lambeth Church, which which used to be known as the Welsh Chapel, was engaged by him for many years, and under his superintendence religious services were held on Tuesday evening, and at seven o'clock on Sunday morning, and a Sunday-school the other parts of the Lord's Day. Mr. Doulton was seldom absent from the early Sunday-morning service. As a Liberal and Nonconformist he consistently maintained his principles, but at the same time evinced a most catholic spirit towards those who differed from him. Mr. Doulton was strongly opposed to Church-rates, and not only warmly advocated their repeal, but constantly refused to pay them. On one occasion his Bible was sold to meet the demand. For many years he was a member of the church in Regent-street, Lambeth-walk, and for the last thirty years was in connection with the church at Claylands Chapel, during the whole of which period he filled the office of deacon. When the new Congregational church was erected at Brixton, and the larger part of the congregation, with their pastor, the Rev. J. Baldwin Brown, B.A., removed there, Mr. Doulton, though on intimate terms of friendship with Mr. Brown, and attached to his ministry, determined to remain at Claylands, so that the religious agencies might be maintained in the neighbourhood.

The mortal remains of Mr. Doulton were carried to the grave on Thursday afternoon last, and the funeral procession from Clapham Common to Nor-

wood Cemetery included the numerous members of his own family, many parish officials, the *employés* of the firm, about 220 persons, and many private friends. The rector of Lambeth, the Rev. J. Lingham, and some twenty or thirty boys and girls from the Industrial School at Norwood, with Mr. and Mrs. Hammond (master and mistress), joined the procession at the gates of the cemetery. A large number of friends and connections, perhaps five hundred, were waiting in the cemetery grounds, and everywhere tokens of the greatest respect and esteem for the deceased were manifest.

The service in the chapel was conducted by the Rev. Baldwin Brown, under whose ministry at Claylands Chapel Mr. Doulton, as already mentioned, sat for many years, and with whom he was in the closest personal friendship. The address delivered by Mr. Brown was of the most impressive character, and was marked at intervals by little passages which sufficiently indicated the feelings with which the speaker was animated. No voice, but that of thanksgiving should, he said, be heard that day, for a good soldier of Jesus Christ had hung up shield and sword victorious, and a brave and strong workman had gone to his rest. Tears indeed there must be when such a patriarch was taken away—a friend who had been loved with peculiar tenderness by children and grand-children. Never did old man better deserve the "honour, love, obedience, troops of friends" which surrounded Mr. Doulton's last days. But they could give thanks for an honourable and useful life course nobly ended, and the eternal rest which had followed. Though their friend had had his full share of sorrows and calamities, they would never have heard from him of the miseries of life. Death for him was a translation. He had gathered all the treasure that life could furnish to him, had done all the work for which this world could offer him a sphere, had passed through all the discipline with which his Master saw fit to exercise him, and he took his mature and cultivated Christian manhood, with all the inward treasure it had gathered, to the world which through a long lifetime had been the supreme object of his desire and hope. Mr. Doulton lived near to God, and never failed to set apart a season for close communion with God. Mr. Brown went on to say that his deceased friend was one of the brightest, most hopeful and joyous Christians he had ever known, and those who knew most of him received the deepest impression of his vigour, faithfulness, and the inward serenity of his Christian faith. He should never forget the light of his eye and the ring of his voice when, in his last illness, he added "Amen" to the words which Mr. Brown quoted, "The Lord is my light and my salvation, whom shall I fear?" The speaker went on to say:—

Mr. Doulton belonged to a class, and was a fine specimen of a class, happily not rare in England, and whose influence on English social and national development is one of the most blessed elements of our national life and lot. He was a citizen who, as he advanced year by year in wealth, in experience, and in influence, devoted more and more that wealth, that experience, that influence to forward the best interests of his fellowmen. He lived life-long in Lambeth, in one of the largest, the busiest, the most densely-populated parishes in the kingdom. Was there any man in Lambeth more widely known, more thoroughly trusted, more active in every good work which promised to improve the condition of the population, and especially of the poor? He knew all that was going on, and all about it; and he brought to the help of every movement which aimed at good a large experience, a keen practical intelligence, and a loving, generous heart. It will be hard indeed to supply his place at the board of guardians of the poor, the asylum board, and in the various public bodies having local interests in charge, to which during his latter years he devoted so much of his thought and time. He was a kind of parish patriarch. His venerable form and benign, genial aspect will long abide in the memory of all who were mixed up with the management of public affairs in Lambeth. I need not say how happy a thing it is for a neighbourhood, when men of such high character, large influence, keen intelligence, and incorruptible integrity devote themselves to the management of its affairs. His mind was often heavily burdened, and his heart sickened by the mass, the festering mass of improvidence, poverty, vice, drunkenness and misery which was always before his sight. In truth the problems of social life which are forced upon us in our great cities seem at present quite to master us. Who dares to feel that we have made any great progress towards their solution, that our city life in this the leading city of Christendom is growing, even faintly, like the kingdom of heaven? I know that our dear old friend bore his full share of the burden. I have often talked to him about it. But he bore it bravely. Many give up the effort to help in disgust, or in despair; he held on, faithful to the last, to the conviction that a Christian man may not dare give up the effort to minister to, to help, save the ignorant, the vicious, the wretched, the outcast around him. . . . It is a grave, and, to my mind, a dark feature of our modern civilisation, which sunders the classes more widely, and will condemn them to a mutual ignorance which will one day be fruitful of the most serious mischief, unless it can be broken through, broken down, by the earnest, resolute, victorious effort of Christian intelligence, Christian sympathy, and Christian love. Mr. Doulton had lived among the poor, and brought up his goodly band of sons and daughters there in the heart of Lambeth, in the midst of his brethren; and he knew the poor, their condition, their wants, their difficulties, their temptations, their faults, their vices, yes, and their virtues, their beautiful virtues of trust and ministry to each other, as few, I fear, of this generation know their poor brethren. God send us more like him; we must have them in troops, if the life of this great city is to be saved!

The address concluded with some further appropriate references to the loss they had sustained by the removal of the deceased from the fellowship of the church on earth to the holier fellowship of the "general assembly and church of the first-born" on high, the expression of an earnest hope that they might be able to serve their generation as their friend had served his, and the repetition of some verses of a hymn which had been a favourite with Mr. Doulton.

After prayer had been offered up, the funeral *cortége* proceeded to the family grave, which contains the remains of Mr. Doulton's wife, his eldest son, and Frederick Doulton, his second son, who was for some time M.P. for Lambeth, and a member of the Metropolitan Board of Works. Here the final words were said, and the coffin lowered. One sad farewell look, and the last mark of respect that could be paid to all that was mortal of John Doulton was over.

On Sunday morning, at Brixton Congregational Church, the Rev. J. B. Brown preached a beautiful sermon from the appropriate words—"At evening time it shall be light" (Zech. xiv. 7), in the course of which he dwelt more fully upon the beauty of such a life as that of the late Mr. Doulton, upon the thoroughness of his character, his great skill and indomitable perseverance in business, living in the midst of his workmen, whom he excelled in their own craft, and to a great extent living *for* them; his uniform cheerfulness of demeanour; his hearty co-operation as a member and officer of a Christian church for more than a quarter of a century, bringing into the church precisely the same qualities which made him a man in every way so valuable in his home life and in his public life as a citizen. It was out of his life as a Christian, out of his service of Christ in the church, that he drew the springs of his vigorous, constant, and generous activity in the home and in the world. Several remarkable traits in the character of the deceased were adverted to by the preacher. His simplicity and unwavering faith in God were remarkable. The speaker said that Mr. Doulton had more than once told him with glee how his friend Mr. Buckland, a like-minded man, never could be tempted to complain of Providence, even when he saw his sheaves rotting on the ground. "There is One who knows better than we do," was the only remark which it could draw from his lips. He was an earnest and keen-sighted philanthropist, and, from his large experience amongst the poor, was invaluable in the parish. He had a great love for the Bible, and a deep acquaintance with it, as was seen in his last illness, when he manifested that God was the strength of his life. Mr. Doulton's vigour of constitution was remarkable. Hard as he worked, he was content with one holiday in the year. When persuaded on the last day of his life not to leave his bed, he remarked that it was the first day he had kept his bed since he was an infant. His death was a great ebbing of the vital strength, but his faculties remained clear, and his memory strong to the last, his mind in a state of calm confidence and serenity. Parched by thirst, as the end drew near, he was heard to murmur, "I am going to drink of the living water." It was the last word that issued from his lips. Without a pang, without a struggle, he passed upwards to the world where they hunger no more, nor thirst any more, nor weep any more for ever.

Foreign and Colonial.

FRANCE.

The Duc d'Audriffet Pasquier, who has been chosen as President of the Right Centre in place of the late M. Saint Marc-Girardin, made a speech of some significance, in the course of which he said that they had suppressed their dynastic predilections by mutual abnegation, and that the Ministry would find in the Right Centre the most sincere and most energetic and most disinterested support.

"In short," added the Duke, "we shall not have done all if we do not endeavour to complete our work by bearing in mind that there are about us Liberal Conservatives from whom we may have differed upon some points under the late Government, but who share our convictions. ("*Très bien.*") We must apply ourselves to efface between them and ourselves the recollection of those differences, and to offer them loyally the hand of friendship. (Unanimous applause.) The spectacle of our union will enable the country to resume entire confidence, and we may be able to enter upon what our eminent President, M. Buffet, has called the second portion of our task, the reorganisation of our country under the sole inspiration of our Conservative sentiments." (Renewed applause.)

The Duc having been one of the principal movers in the events of the 24th and 25th of May, his speech assumes a greater importance than usually attaches to similar addresses.

It is said that the Conservatives contemplate bestowing on Marshal MacMahon a position which will make him independent of the debates of the Chamber, the object being to give confidence to the country and security in future to the present Head of the Executive Power. It is, in fact, probable that a proposal will shortly be made either to fix the duration of the powers of the marshal or to render him irresponsible.

The Paris newspapers believe the new Ministry will introduce no change into the foreign policy of France. The Marquis de Bouille having resigned his functions of ambassador at Madrid, he will not be replaced for the present, and the business of the embassy will be discharged by a simple chargé d'affaires, until Spain possesses a government duly recognised by foreign Powers.

The National Assembly has adopted, by 488 votes against 66, a bill for the reconstruction of the Vendôme Column, with the understanding that the Government will examine the question of instituting proceedings of redress against M. Courbet before the civil tribunals. The Assembly has adjourned till June 5th. The President of the Republic has received a letter of congratulation from the Pope. The marshal will hold a review of the Army of Versailles on Sunday. General Ladmirault has been appointed Commander-in-Chief of the Army of Versailles.

In a reply addressed to M. de Tréveneuc, Deputy for the Côtes du Nord, M. Thiers has said in substance:—"The majority did not wish to understand me. I am more Conservative than all of those who compose it. If they have ousted me, they will find at one of the approaching elections that it is not they who will profit by my fall." The ex-President has received many addresses of sympathy and gratitude.

On Thursday last one hundred and fifty deputies made a religious pilgrimage to Chartres. A large crowd took part in the proceedings. The deputies returned to Versailles in the afternoon, but nothing striking occurred.

Prince Napoleon has received a passport enabling him to enter France.

According to the *Constitutionnel*, the new French Government intends at once to adopt a free trade policy, give up the commercial treaties of M. Thiers, and return to those of 1860. It is stated by the *Semaine Financière* that arrangements have been made with the Bank of France for the payment of the last milliard of the war indemnity, and that the money will be ready whenever required.

Marshal MacMahon has issued a proclamation to the army, which says, "The National Assembly choosing the President of the Republic from your ranks testified its confidence in your loyalty and patriotism and in your energy to maintain order and respect for law." The marshal then announces the appointment of General Ladmirault as commander of the army of Versailles, and, addressing this army, says, "You will remain what I have always known you, faithful to the motto which the bravest among you carry on your breasts, 'Honour and country, valour and discipline.'"

In Conservative Parliamentary circles it is proposed that the Assembly shall sit during the present month and then adjourn until the 15th of October, to enable M. Magne, the Minister of Finance, to remodel the Budget for 1874. The Budget Committee would continue to sit during the prorogation and assist the Minister in his labours.

The Government of Switzerland has semi-officially intimated that it will not receive an envoy belonging to the clerical party in the room of the French Minister, who has tendered his resignation.

SPAIN.

The newly-elected constituent Cortes assembled on Sunday. In his inaugural message Signor Figueras referred to the distrust with which the proclamation of the Spanish Republic had been received by Europe, owing to the doubt felt as to the aptitude of the nation for Republican institutions. The people would now choose the Government which suited them. The recognition of the Republic depended solely upon its home policy. Europe was convinced that the Spanish Republic had no concern with European revolution, and was not ambitious of territorial aggrandisement. Senor Figueras added—The want of discipline in the army has been completely removed, the military profession will become a desirable career, and suitable rewards will be bestowed on the officers. He urged great activity with a view to putting an end to the civil war, and promised a reorganisation of the magistracy. He also announced that the Government would bring in measures for separating Church and State. Senor Figueras stated that the condition of the finances was deplorable, but the Republic had contracted loans at 12 per cent., whereas the Monarchical Government had to borrow at 25 per cent. Fresh reforms would be introduced to facilitate the fulfilment of the national engagements. He solemnly promised to abolish slavery in Cuba as had been done in Porto Rico. The Navy had received a fresh impetus. Large sums of money would be devoted to increasing the number of schools. The Message was received with very little enthusiasm until its conclusion, when repeated cries of "*Viva la Republica Federalista*" were raised. A salute of twenty-one guns was fired. The troops and volunteers filed past the Congress Hall. The steps in front of the building were filled with deputies and Ministers. There was much cheering, but little or no excitement in the city.

Senor Orense was elected President of the Cortes, and the provisional Vice-Presidents and Secretaries were also elected. The members of the diplomatic body were present at the sitting. The troops were drawn up, and the militia defiled before the Cortes. In the preliminary sitting the Cortes rejected by 85 votes against 36 a proposal brought forward by the Irreconcileables relative to the election of the Bureaux.

A Barcelona telegram states that the opening of the Cortes and the speech of Senor Figueras have given rise to many enthusiastic and patriotic manifestations here. The members of the Federal Republican Club have held a general meeting, at which a telegram was despatched to Madrid, saluting the Constituent deputies, and concluding with

the words, "Long live the Democratic Federal Republic."

A second time General Nouvilas, the Spanish Minister of War, has failed to execute his plan for surrounding the Carlists. The insurgent forces in Biscay that were to be exterminated, captured, or driven into the sea, have evaded the Republican forces, and are now reported to be marching towards Navarre.

FOREIGN MISCELLANY.

A telegram from Berlin says that the German Ultramontane papers are in ecstasies at the election of Marshal MacMahon.

A report that Admiral Cumming has blockaded the Zanzibar coast appears to be of doubtful authenticity.

The Legislature of Prince Edward's Island has unanimously accepted the terms of union with the Canadian Dominion.

The Chevalier Nigra has informed the French Government that the Italian Court will not consent to receive a partisan of the Ultramontanists as French ambassador at Rome.

The *New York Observer* says that the Newton Presbytery recommend that the use of tobacco be forbidden to students of theology; and the Congregational Convention of the North-West requested the Western Education Society to refuse aid to any student who uses the weed.

According to the Colonial *Church Chronicle*, a missionary in Utah states that of the Mormons he found fifty-seven per cent. had belonged to the Church of England, eleven to the Methodists, and eight to Presbyterianism; only six per cent. had Mormon parents.

Alessandro Manzoni has been interred at Milan amid the profoundest marks of national esteem. As many as 100,000 persons are computed to have assembled to pay a last tribute to the great Italian poet. Princes Humbert and Amadeus, the presidents of the two Houses of the Legislature, and two of the ministers, were among the pall-bearers.

END OF THE MODOC WAR.—A telegram from Washington, dated yesterday, says the Modoc war is ended. Captain Jack and his companions were captured on Sunday without resistance, and the entire band have now unconditionally surrendered.

ANOTHER FIRE AT BOSTON broke out on Thursday morning, at eight a.m., in Washington-street, south of the former burned district, and occasioned much alarm. It was subdued about noon, after burning down five blocks of buildings, the Globe Theatre, the International Hotel, &c. The loss is estimated at 1,250,000 dollars, of which 750,000 dollars are stated to be covered by insurance. Five firemen lost their lives.

A REBUKE TO ENGLISH PROPAGANDISTS.—Senor Castelar has replied to the address of congratulation from the Birmingham Republicans, by a letter which seems to administer a rebuke. He says the Spanish Republic restricts itself modestly to organising a Government of Spain by Spaniards. What was most repugnant in the late Monarchy was its foreign origin; and now they wished that "no one would interfere in their affairs," just as they would not interfere in the affairs of others.

THE GERMAN ULTRAMONTANES.—It is announced from Berlin that a Lieutenant Jäger, of the Landwehr Engineers, in the Treves district, has been dismissed by royal order from the service for persisting in attending and speaking at the public meetings of the German Catholic Association of Mayence, after receiving official notice from his superiors that to take part in an agitation professedly hostile to the acts of the Government was contrary to his duty as a military man.

THE KHIVA EXPEDITION.—Intelligence received at St. Petersburg announces that the Turkestan detachment encamped on the frontier of Khiva on the 29th of April. The Orenburg detachment reached Urga on the 12th of May, and started thence for Keengrad. Decisive intelligence from Khiva is expected next week. The intention of transferring a portion of the Khivese population to Siberia is gaining ground at St. Petersburg. The *Turkestan Gazette* states that the Khan of Khiva has organised three defensive columns—one of 6,000 men, another of 4,000 men, and the third 7,000 men—to resist the Russian forces.

FRANCE AND GERMANY.—It seems that in consequence of objectionable language in Marshal MacMahon's inaugural proclamation, the German Government will not enter into regular diplomatic relations with him unless they are satisfied that he will faithfully adhere to the terms of the treaty of peace. The semi-official *Norddeutsche Zeitung* says that the whole French diplomatic service are convinced that Marshal MacMahon's foreign policy will be very different from that of M. Thiers. Marshal MacMahon, at an interview with the Austrian Ambassador, declared that he was in a position to guarantee the maintenance of order, but that the preservation of peace depended upon the moderation of all Powers and their regard for the legitimate interests of their neighbours.

THE CZAR AT VIENNA.—On Sunday afternoon the Czar, accompanied by the hereditary Grand Duke and Duchess, arrived at Vienna. The Emperor went to meet them at the last station, Ganserndorf, and the Empress and the archdukes received them on their arrival at the Nordbahn railway terminus. In spite of a dismal wet day, crowds of people had collected at the station, and all along the passage through the town to the chateau of Schönbrunn, where the Czar is taking up his residence, and where, likewise, their Majesties now reside. The hereditary Grand Duke and Grand Duchess have taken up their residence in the Hofburg. Gala dinners, state visits to the theatres, a review, a garden fête and ball, and an illumination, are included in the week's programme. On Saturday, the Czar is to leave Vienna. Afterwards His Majesty will go to Ems, and will stay there until the 5th of July.

RUSSIA AND THE VATICAN.—The *Journal de Florence* mentions a rumour that the Pope, in his interview with the Empress of Russia, said to Her Majesty:—"I have to fulfil a great duty, and I address myself to your exalted intellect and your generous heart—I must speak of Poland. I am far from wishing to interfere in the question of the Government of that nation, but ought to demand of your Majesty that religious liberty be granted to it. That liberty is necessary—it is desired for by God, and is not only the right of the Catholic people of Poland, but it would also be for the good of the Russian empire and dynasty." The Pope is said to have warmly and eloquently dwelt upon this subject. The Empress, in reply, promised to transmit the speech of the Pope to the Emperor, and to plead the cause of religious liberty for the Polish Catholics. The Czar has conferred upon Signor Visconti Venosta the Grand Cross of the Order of Alexander Newski for the cordial welcome which the Empress of Russia everywhere received during her journey in Italy.

THE SHAH OF PERSIA arrived in Berlin on Saturday evening. Owing to the number of officers in uniform at the station the scene was a very striking one. The Shah was received by the Emperor, who presented to him the Crown Prince, Prince Bismarck, Count Moltke, &c. Their Majesties then took their seats in an open carriage, drawn by six horses, and proceeded to the Palace. A dense crowd collected in the streets to see them pass. On Sunday the Shah visited Potsdam to pay his respects to the royal family, and at night he went to the opera. The *Daily News* correspondent describes His Majesty as martial looking, and of very prepossessing appearance, easy in bearing, but with a stolid impassive manner, betraying his Oriental birth. The short sojourn of the Shah in Moscow was marked by a striking change in his arrangements, for His Majesty while in that city came to the determination to send back to Teheran the four or five Persian ladies who had travelled so far in his household. It is stated that during the journey from Astrakhan to Morocco the Shah was much occupied with the question of the proper accommodation of those ladies who travelled under the title of servants. His Majesty telegraphed more than once upon the subject, and on learning that apartments in the palace had been prepared for them, the Shah suddenly decided on their being placed in a country house near Norlero. The ladies not relishing this isolation, sent a messenger to the Shah complaining that they were not suitably lodged. His Majesty was displeased with his Ministers, and directed that the ladies should come to the palace, where he waited till after their arrival before he proceeded to the theatre. It appears that his favourite wife wished to go also to the theatre, but the Shah would not permit it. On the next evening, after His Majesty's second visit to the ballet and a ball, it is said that the ladies were loud in their complaints, probably because being in Europe they expected in some sort to follow European fashion. However, the Shah determined to send them back, and, despite their tears and protestations, he adhered to his determination, so that a few hours before His Majesty left Moscow the ladies started by railway for Riszan, *en route* for Persia.

Epitome of News.

On Saturday the Queen, accompanied by the Princess Beatrice and Prince Leopold, visited the picturesque falls of the Quoich.

News has been received of a fatal accident to Prince Frederick William, the second son of the Prince Louis of Hesse and the Princess Alice, and about three years of age. He lost his life on Thursday by falling from one of the windows of the royal castle at Darmstadt, a distance of about forty feet. The Court goes into mourning for a week from June 1.

The Prince of Wales, the Duke of Edinburgh, and Prince Arthur were at Epsom races on Wednesday, which was, as usual, very numerously attended. Doncaster, an "outsider," won the Derby.

A very hearty reception was accorded yesterday to the Prince and Princess of Wales in Wigan, which their royal highnesses visited for the purpose of formally opening a new infirmary. To-morrow they will go to Bolton, where extensive preparations are being made to give them a becoming welcome.

Mr. Gladstone and family have been spending a few days at Chatsworth, on a visit to the Duke of Devonshire.

It is hoped that the Premier will open the new town-hall of Bradford on Sept. 10.

Mr. Gladstone has refused (according to a correspondent of the *Leeds Mercury*) to join the Mill Memorial Committee.

The Earl of Morley will be attached to the suite of the Shah during His Majesty's visit to England as representing the Queen's Government. Lord Morley will proceed to Cherbourg, to accompany the Shah to England, on the 18th of June. The ships detailed to form the Shah's escort are under orders to rendezvous at Dover on the 17th of June. The City banquet to the Shah will take place on the 20th of June. He will be presented with an address in a gold box worth 100 guineas. Considerable preparations are being make at Buckingham Palace and Windsor Castle, as also for the great review in Windsor Park.

It is rumoured that the Liberals of Westminster have resolved to invite Mr. Gladstone to stand as one of the Liberal candidates at the next election.

The death of Alderman Sir James Duke, Bart., for many years one of the Liberal members of the City, is announced.

Mr. Gilpin, M.P., remains in Italy, but we regret to hear that his health has not decidedly improved.

The triennial *conversazione* of the Pure Literature Society was held on Wednesday at Willis's Rooms; Earl Shaftesbury presiding. The objects of this society are to promote the sale of pure literature at reduced prices to the poor, and to strengthen working-men's libraries by liberal loans of books and serials carefully selected. From the statements of the various speakers it appeared that the operations of the society had been most successful in diffusing a taste for healthy literature, and in banishing obscene books from the shelves of soldiers', sailors', and working-people's libraries.

The *Liverpool Albion* states that the life of the late master of Trinity College, Cambridge, Dr. Whewell, is being written by Mr. Todhunter, who was selected by the executors, and in whose hands all the letters and papers relative to his life have been placed.

Through an explosion at the Bryan Hall Colliery, near Wigan, on Saturday morning, six men were killed, and much material damage was done.

A preliminary stage of the action for libel brought by Mr. Gourley, M.P., against Mr. Plimsoll, M.P., was on Thursday before the Court of Common Pleas, when a rule was granted calling upon the plaintiff to show cause why the defendant should not be at liberty to administer certain interrogatories to him.

An attempt has been made at Limerick to blow up the bronze statute of Viscount Fitzgibbon, sire of the late Earl of Clare, who fell at Balaclava. The statue was but slightly injured. This is the second attempt.

"British Workman" public-houses are on the increase in England. The Americans have been endeavouring to improve upon these by opening what are called "dairies," where all kinds of drinks and food are sold made from milk.

Alderdale Lodge, near Ashton-under-Lyne, the residence of Mr. Buckley, M.P., has been destroyed by fire. The gardener had taken a light into the cellar to discover a leakage of gas, and an explosion ensued, blowing out most of the windows in the building, and setting fire to a bedroom in the second storey. Mrs. Buckley, the mother of the hon. member, was covered with falling *débris*, and the gardener was hurled across the cellar.

Several cases of infringement of the Betting Act were on at the Mansion-house Police-court on Saturday. Fines varying from 2*l.* to 50*l.* were imposed.

The Horse Show was opened at the Agricultural Hall on Saturday.

The proposed amalgamation of the London and North-Western and Lancashire and Yorkshire Railway Companies has failed to receive the sanction of Parliament.

A woman was landed on Monday from the steamboat Niobe at Greenwich pier, and there taken into custody on the charge of having frequently endeavoured to throw herself overboard. She was drunk, and it appeared that at the preceding station, Blackwall, her husband had been given into the hands of the police for attempting suicide under similar circumstances of intoxication, and that the woman being, in the hurry, carried away from him in the steamboat, had thereupon made the most frantic attempts to drown herself. She was removed to the police-station.

Some members of the Middlesex Bicycle Club started on Monday from London for John o'Groats. The route will be through Stamford, Doncaster, Borough Bridge, Durham, Newcastle, Berwick, Edinburgh, Perth, Blair Athol, Inverness, Dunrobin, &c.

A statue of the late Earl of Derby, which has been executed by Mr. Noble, was yesterday unveiled at Preston by Colonel Wilson-Patten, M.P. There was a very large gathering, and amongst the speakers were the present earl and his brother, Mr. F. Stanley, M.P. On the same day, Lord Houghton unveiled a statue of the late Sir Robert Peel, which has been raised in St. George's-square, Huddersfield.

Great atmospheric disturbance is reported from many parts of England, thunderstorms having yesterday burst over several places, considerably far apart. In some districts the heat was for a time oppressive, and in others, a bleak wind blew all the day long. Heavy showers of hail did much damage at Coventry and elsewhere.

A Parisian restaurateur has just found in the maw of a salmon a diamond ring of great value.

A young poet once asked Douglas Jerrold to pass a candid criticism on two of his productions. Jerrold waited rather impatiently until his tormentor had concluded reading the first poem, and then quickly exclaimed; "I like your other poem the best." "But you have not heard it read." "That is why I prefer it."

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TO CORRESPONDENTS.

"E. C. W." Too late for this week.

"P. S., Reading." Unavoidably held over till our next.

The Nonconformist.

WEDNESDAY, JUNE 4, 1873.

SUMMARY.

THANKS to the bright and genial weather, a better Whitsun holiday season has rarely been enjoyed than that of this year. On Monday, which was one of the legal Bank holidays, the suspension of business was general, and the metropolis poured forth its thousands to enjoy the lovely spring weather and the suburban attractions which the crystal palaces on either side of the Thames now offer. It would seem that all places of recreation, whether in or out of London, were well patronised on that day; excursion trains and steamboats were crowded to repletion; and Whit-Monday, so far as London was concerned, was a truly national holiday. The charges which were yesterday brought before the magistrates in the various police-courts were unusually light, and elicited from Sir Thomas Henry at Bow-street some pointed and congratulatory remarks.

The French Legislature like our own is enjoying a short recess, which the new Government are diligently using to replace Liberal or Radical prefects and other functionaries with their own followers. Prefect quiet prevails throughout France, and except the transmission of numerous addresses of gratitude to M. Thiers, which the authorities find it difficult to prevent, there are no signs of political movement. Meanwhile the Republicans proper are endeavouring to arrange for a common policy when the National Assembly meets again, and the majority talk of another adjournment till the autumn to enable the Finance Minister to prepared a revised budget. There has been some hitch in the relations between Marshal MacMahon and the Berlin Government, which is in course of removal, but Prince Bismarck seems disposed to make more difficult than before the final arrangements for the evacuation of French territory. The change at Versailles has been welcomed with jubilations by the German Ultramontane priests, and though such congratulations may be premature, the Prussian Minister has no doubt taken note of them.

The Constituent Cortes of Spain has been opened in the quietest fashion, and the inaugural speech of Senor Figueras has created a good impression. The President of the Cabinet admits that the financial position is very bad, but loans can be contracted at one-half the rate of a year ago, when the Monarchy was in existence. The speech or message does not seem to have contained any allusion to the Federal Republic, but expressed a confident hope that a pacific and energetic home policy would remove foreign distrust. The Government will use fresh vigour in putting an end to "the civil war," which will be easier now that discipline in the army is restored, and measures for the reorganisation of the magistracy, the separation of Church and State, and the abolition of slavery in Cuba, based on the Porto Rico plan, are promised. The Cortes is Radical, but not Red; the Government show a strong resolution to maintain order and loyalty; and the population of Madrid and the provinces second them. But unfortunately the Carlists still maintain their footing, and the national troops are powerless to subdue them.

As is customary at holiday seasons, news is very meagre, and our daily contemporaries have been hard pressed during the week. The Shah of Persia has reached Berlin on his western tour, and has been received with great distinction by the Emperor William and his subjects. His promised visit to London will be quite the sensation of the month.—The Czar of Russia, who so larely entertained the Persian monarch, is also on his travels, and has found his way to Vienna, where the Universal Exhibition shows signs of completion, and hotel and lodging-house keepers have become somewhat less extortionate. The visit of the Emperor Alexander to the Austrian capital is in itself a notable event as indicating a removal of traditienal distrust and coolness between the two Courts.—Pius IX. has been well enough to give audience to the Empress of Russia, politic enough to offer his felicitations to Marshal Mac Mahon, and vindictive enough to compose another anathema, which is hurled at the heads of Ministers, deputies, and others who have had to do with the passing of the Religious Corporations Bill, the provisions of which are declared by His Holiness to be "null and void." It would seem that since the passing of the bill the cardinals have been trying to make up their minds to quit Rome on the demise of the present Pope, but we dare say they will have second thoughts on the subject.—Such of the Modoc Indians—a very small but troublesome tribe—as are not in custody have been exterminated, and there can be no doubt of the fate of Captain Jack, their chief, who has at last surrendered at discretion.

THE NEW FRENCH GOVERNMENT.

ENGLISHMEN who have implicit faith in the regenerative powers of Governments, or an impatience of their own constitutional system, ought to read a warning lesson in the present condition of France. In that country *par excellence* the governing body is omnipotent, and according to the paternal theory to which so many impatient reformers at home are wishful to bring us back, France ought to be a political paradise. Yet we find our neighbours, revolutionise as they will, ever gravitating to personal Government, and always under bondage to administrative despotism. The one stands to the other as cause and effect. A French dictator, whether he goes by the name of emperor, king, or president, finds everything prepared to his hands. He does not appeal to public opinion through the existing electoral body. But having got possession of the central executive, he proceeds to use his supremacy for the purpose of adapting the vast machinery of officialism to his purposes. This was the object sought and gained by the Conservatives in obliging M. Thiers and his Ministers to retire—this the kind of revolution they desired to effect. The functionaries in every department and town—prefects, sub-prefects, procureurs-généraux, secretaries-general of departments, councillors of prefecture, magistrates, and officials of all classes—must be won over to the side of the Executive or replaced. The aim is very clearly set forth by the correspondent of the *Times*:—"Descending from the apex, the political colour and tendencies of the Government infiltrate themselves through the successive official strata from the highest to the lowest—from the prefect of a department down to the village schoolmaster and the *garde champêtre*—and thereby produce a marked effect upon the whole electoral body. In England that sort of thing is unknown, but the people who persist in observing France through English spectacles will never attain to a correct knowledge of her politics."

It is to the credit of M. Thiers, though a strong supporter of the centralising system which has wrought so much evil in France, that he declined to carry out to any great extent the policy thus described. He relied for support more upon the opinion of the country than upon official manipulation; and if he had been content to carry out the changes which the Duc de Broglie's Cabinet is now bringing about so as to insure the Conservatives an electoral majority, he might have remained President. He desired to approximate to the English plan by the adoption of a true system of representation, which would not be the mere reflection of official opinion; and he fell. We have yet to see whether his more equitable theory of rule will survive. It is predicted that in the course of a year the new Government will have brought into complete subservience the whole administrative organisation of France, and that by that time the risks of a general election may be safely incurred by the party in office, who flatter themselves that universal suffrage can be as effectively worked for their own objects as it was worked in the interests of Imperialism.

But twelve months is a lengthened period in modern French history. It is much easier to dismiss by wholesale suspected prefects than to control an existing National Assembly in which the Liberals are a very formidable minority. The new Government to which Marshal Mac Mahon has entrusted the conduct of public affairs is already embarrassed. It was able to obtain a victory over the ex-President by aid of the Bonapartists, and that small but audacious faction is already a source of disquietude. They could only be bought over by substituting Marshal MacMahon for the Duc d'Aumale as M. Thiers' successor, and their allegiance can only now be retained by similar and larger sacrifices, such as the appointment of Imperial officials to the vacancies as they occur. The majority, or rather the Right Centre which constitutes its basis, cannot safely concede such demands, and must, as the alternative, lean for support on the Left Centre, or moderate Republicans. Consequently the idea of a Royalist restoration is virtually discarded, and the policy of "abnegation," as the Duc d'Audiffret-Pasquier phrases it, is in the ascendant. A Government thus placed—fearful alike of Legitimist and Bonapartist allies—is not much to be feared by the Liberals of France, while the irreconcileable differences of the three distinct Monarchical parties will preserve the Republican. Such being the state of things, M. Thiers will in effect be almost as much "master of the situation" as when he was President, and will be hampered by no official responsibilities.

Instead, therefore, of a reactionary movement leading back to a monarchy, we may expect to see in France that administrative timidity which is always the result of a nearly equal division of parties. It will not be difficult to revive a free-trade policy and practise economy, for both will be acceptable to a large majority in the Assembly which had sacrificed its fiscal views to please the ex-President. M. Magne, the able Bonapartist Finance Minister, can do far more to win over the electors than officious prefects, and France may have what will be in effect a Left Centre Government, *minus* M. Thiers, its legitimate head. The Duc de Broglie and his colleagues will, moreover, be less able to modify the foreign policy of

France than to change its domestic programme, and they have indeed announced that there will be no alteration. It is in vain that the Pope congratulates Marshal MacMahon on his accession to supreme power. Neither the President nor his Ministers can do aught to help the Ultramontanes, beyond giving them facilities at home for promoting stupid pilgrimages, reviving superstitious puerilities, and keeping down Protestantism. In Rome they have to deal not merely with Italy, but with Italy and Germany in combination. Prince Bismarck's influence is as potent in the Eternal City as in the occupied French provinces, and the restoration of the temporal power of the Pope is as much a delusive dream now as it was before the downfall of M. Thiers. In fact, until the Orleanists who are now virtually in office can bring over Legitimists and Bonapartists as well as convert the constituencies to their views, the Republic will remain; and as long as the Republic stands reactionaries will plot and intrigue without substantial result.

THE CHIPPING NORTON SCANDAL.

THE two clerical magistrates at Chipping Norton little thought that in sending sixteen poor women to Oxford jail they were ensuring the success of a great Trades' Union Demonstration in London. There was, however, a very clear connection between the Chipping Norton scandal and the vast gathering in Hyde Park on Monday. The meeting had, indeed, been announced long before, and really arose out of Mr. Justice Brett's severe sentence on the gas-stokers. But the case of the gas-stokers would never have aroused the feeling which led some fifteen thousand of the best artisans of London to turn the one great summer holiday of the year into an occasion for political demonstration. The stokers were in the wrong. In trying to put London in darkness they had set public opinion against them. The severe sentence of the judge caused a reaction in their favour, but its partial remission so far satisfied the justice of the case that a protest against the law under which they were condemned would not derive much force from public sympathy with their sufferings. But the Chipping Norton prosecution gave just the illustration Mr. Odger might have prayed for. It made argument needless, and turned supposition into fact. There was no need to put imaginary cases to show how the law might act; here was an instance of the way in which it had acted and did act. Had the whole affair been dramatically arranged to appeal to popular sympathy, it could not have been put on the stage in more effective fashion. The bulk of our working-classes have a good deal of chivalrous feeling for women, and every woman in the land would resent injustice to a child. Here then were a number of women sent to prison and to hard labour, some with babies in arms, and others with children whom they were obliged to leave at home in the hands of strangers. Not one of these women had any idea that they were doing wrong. They had shouted, "Ba, Ba, black-sheep," at some lads who were supplanting their husbands and brothers and sweethearts. They had taken active part with the bread-winners of their own families in a quarrel about wages. They had done no violence, they had not hurt a hair of anybody's head; they had simply made a hubbub; and they found themselves caught in the meshes of this new law. The event seems to have taken everybody by surprise. It has been the sensation of the recess. The whole Liberal press has been unanimous in condemnation of the magistrates, sympathy with the imprisoned women has been universal, and this sympathy turned Monday's protest against a law into a great popular manifestation against oppression and injustice.

In whatever light it may be viewed, the decision of the Chipping Norton magistrates was singularly unhappy. In fighting against the unions of their labourers the farmers are doing as many manufacturers did, until they found out that it was better to negotiate than to quarrel, and that arbitration was wiser than war. In the case at Chipping Norton the law was bound to protect the labourers who continued at work, and the farmers who had brought men from a distance were quite justified in asking that they should be protected. But nobody contends that any actual violence was offered them. The women were, of course, acting illegally in making any demonstration against them, and it would have been quite right to have employed the police in dispersing the crowd. Half-a-dozen policemen would probably have kept order in the village without the least trouble. Even supposing the arrest of some of the women had been needful, the proper course for the magistrates to take was to explain the law, tell them the penalty of violating it, admonish them not to do so any more, and send them home. Such an admonition, especially if it had been given in a kindly manner and with the expression of a hope that the people would not put on the magistrates the necessity of punishing anybody, would probably have been effectual. It would at least have made their position unassailable, if it had eventually become needful to make an example. Magistrates must of course, enforce the law, but they are expected to do so with discernment and discretion. They are expected to see that no injustice is done, that no needless hardship is inflicted, even if they do not consider it to be their duty to let mercy season justice. As guardians of the law, it is as much their duty to keep it clear of all attaint of harshness or passion or favouritism as it is to enforce its penalties. A magistrate who makes the law to be hated is far worse than the man who breaks it. In this Chipping-Norton case the magistrates were over zealous not for the law but for their friends and neighbours. They used it as a weapon in a struggle in which they were interested. The object of law is to protect the weak against the strong; they used it on behalf of the strong against the weak. In this they only did as our rural magistrates are doing elsewhere; but that is the worst feature of the whole case. There have been decisions in Berkshire quite as harsh as this Oxfordshire judgment; but the fact that men only were sent to prison and the women suffered quietly at home, did not appeal so strongly to popular sympathy. In the celebrated obstruction case at Faringdon, Mr. Leslie Stephen rebuked one member of the bench for actually suggesting leading questions to the prosecution. The judges were in reality the prosecutors, and probably but for the presence of able counsel from London, and the large public attention the case had created, the decision would have been against the accused persons. In most of these cases between masters and men, the magistrates see with the eyes of the masters, and decide in their interest; and in the rural districts, whenever the struggle between the unions and the employers has waxed warm, all confidence in the administration of justice, all respect for magisterial decisions, has died out of the minds of the people.

Altogether apart, therefore, from the merits of the dispute between the Chipping Norton farmers and their labourers, we think this is a case in which Mr. Bruce ought at once to have interfered. The universal expectation in Oxfordshire was that as soon as the news of this conviction reached London, a telegram would have been sent to Oxford ordering that the women should be released and sent home. That no such order was sent has shaken the confidence which the rural populations feel in the Government. Mr. Bruce's unhappy delay, coming after Mr. Stansfeld's justification of a Berkshire highway board for dismissing some union labourers, has produced a feeling of mistrust which nothing but the dismissal of the two Chipping Norton magistrates can allay. The impression which the imprisonment of these women has produced is evidenced by an expression in the *Guardian*. Our High Church contemporary thinks the fact that this conviction was made by two clerical magistrates would quite console and compensate the opponents of the union of Church and State for the rejection of Mr. Miall's motion. We can assure our able and candid contemporary that we feel no such satisfaction at any political advantage which is gained at the expense of serious social division and discord. We wish for the removal of clerical magistrates, but we wish it because they so often bring discredit both on law and on religion, and we do not rejoice at such discredit because it is reflected on institutions which we regard as mischievous, or on systems we dislike. As to the effect of this scandal on the laws of which the Trades Unions complain we need say little. The working classes have only themselves to thank that there are so few persons who can and will speak on their behalf in a householders' Parliament. We have all along said that the Acts complained of by Monday's meeting were needlessly harsh, but if they are entirely swept away by some storm of popular indignation, their indiscreet administrators will be chiefly to blame. There can be no doubt that the law is still unequal; and the inequality will have to be redressed; but some provision should be made for the protection of individuals against tyrannous majorities and for the enforcement of contracts made by men who cannot be made to pay damages for breaking them; and should such provision prove impossible the fault will be with those who asked for more. Even a just law becomes intolerable when used by a powerful class for purposes of oppression.

HOW IT STRIKES A STRANGER.

Tuesday.

Mr. Thomas Hughes expressed his gratitude the day before Parliament broke up that we should this year be spared the degradation of the annual motion for an adjournment over the Derby Day. Mr. Hughes is not a Puritan, and is rather inclined to the ancient creed that sports are a kind of religious ceremony, but he was quite right in objecting to the Derby. What kind of amusement the national holiday may be to those who bet or those who can get drunk, or those who can find any pleasure in mere coarseness and obscenity, I do not know, but to the ordinary decent, modest Englishman, so far from being an amusement it is a misery. The newspapers talk about the gaiety of the scene on the Downs, about the beauty of the horses, and the splendour of the dresses, but these accounts are none of them original. The authors may, perhaps, belong to the class who like horseracing and dissipation, but the probability is that they do not write what they feel. It is their duty to fall into the rut, and to paint in bright colours a saleable picture of a very dreary landscape. What the Derby is to an average reader of the *Nonconformist* living in Epsom I will endeavour to describe from my own personal experience, the experience happily of one Derby only. The Downs I suppose most Londoners have seen. During the early spring and the late autumn, when the traces of the ravage wrought by the race-meeting are not visible, these chalk uplands are one of the most beautiful districts near London. They present a large expanse of turf, over which the shadows of the clouds wander, and towards the south they break into the woods of Headley and Walton-on-the-Hill. There is no more solitary place within a hundred miles of this city than the outskirts of the race-course when there is no racing. Naturally, therefore, the lover of Nature who is in the habit of walking about that part of the country is disgusted to find a few weeks before the race that his favourite haunts are forbidden to him. Crowds of ragged wretches gradually troop from all parts of the island and take up their quarters on the grass. They get sticks from the hedges, bend them into a curve about three feet high, and having fastened the two ends in the ground, they stretch some old carpet or canvas over them, and under this miserable tent they sleep all huddled together like pigs. The next profanation is the placarding of every fence and every tree in all the lanes which lead to the course with puffing advertisements, some of them of the most indecent kind. The police have no power to prevent this nuisance. It is done in the night by men specially employed, who are seldom or never caught, and if caught the punishment awarded is but trifling. It is horrible to see the landscape at the loveliest time of year so defiled as it is near Epsom by the preparations for the Derby, and the Seven Dials itself is really not so repulsive, because there at least the open display of vice is prohibited.

It may be said that these are but sentimental grievances; if so, what follows is certainly not sentimental. On the Tuesday of the fatal week the uproar begins, and happy must be the constitution which is able to let its owner go to sleep again till Saturday. Some of the Epsom people escape, and let their houses, for which extravagant rates can be obtained. Knowing the character of the tenants I might be expected to obtain, I preferred not to let my house, but boldly to face the difficulty. I afterwards saw what was done in some houses which the owners let. One party turned the furniture out on the lawn, as the weather was fine, and spent in drinking most of the time not occupied in racing, nigger melodists and itinerant conjurors being invited inside to amuse them. About two o'clock on Wednesday morning the procession to the Downs commences; the people who have to get their living out of the day, the mountebanks, vendors of elixirs, and performers with cocoanuts, starting thus early in order to obtain a good position. It may be observed that on all roads leading to the Downs from London or the suburbs for miles round watch has to be kept to prevent the destruction of young trees for the sticks which are flung at the cocoanuts, and for other purposes. The music to which these gentry march is not of a very moral kind, and they are by no means particular as to what they do on the road. The numbers of them were a marvel to me. I could not believe that London held such a mass of what are really and truly the residuum. Unshaven, gaunt, shambling, dirty scoundrels, specimens of whom the Londoner seldom sees in the streets, poured up to the course in thousands. They were all dressed alike. None

of them had the garments of the true working class ; they were clothed in cast-off frock-coat and trousers, all in wretched rags, but originally black cloth of superior quality. All had that gruff, coarse, half-broken voice which seems to be the product of habitual cursing and Billingsgate. These are the secret of those returns of the Poor Law Board which show that in the midst of our extraordinary prosperity one man in every twenty or twenty-five in this country is a pauper. These are the true dangerous classes, who notwithstanding all the pressure for labour are never affected by it. If the wages of the agricultural labourer were to rise to a guinea a week, or if the bricklayer's labourer were to earn fifty shillings a week, they would not be induced to do any regular work. No church, no organisation ever touches them. They are the consequence of our civilisation, and to a great extent, as I believe, of our poor laws. When they have nothing to do, they go upon the rates; when they are in work, they will spend three pounds a week.

At eleven o'clock the company began to arrive in every kind of vehicle which the horse can draw, from the drag down to the trade cart of the greengrocer, with the trade inscription, "*Furniture carefully removed in town and country*," emblazoned on the side. Profligate women dressed in most expensive costumes, officers, members of Parliament, red-faced publicans, van-loads of shopmen and servant-girls, foreigners, grooms, thieves—the most motley collection—all passed in unbroken crowded rank for three hours, until the chalk roads were ground into dust which smothered the trees and hedges, making their natural colour almost indistinguishable. At two o'clock I walked up to the Grand Stand and found myself in the middle of the largest crowd I ever saw in my life. People say it is grand to see this crowd. All I can say is that as twenty foolish intoxicated persons are not more sublime than one foolish intoxicated person, the sight of two hundred thousand of such persons was not sublime. I never was more dull or depressed, for I was entirely alone in the midst of an enormous mob with whom I had not the slightest sympathy. From what I observed I cannot help thinking that there was a great deal of trying to be merry, but very little genuine merriment. There was a vast consumption of liquor going on, there was a vast amount of chaff, blasphemy, obscenity, and brutality, and the gorgeous female occupants of the drags had begun to show their true colours; but of pleasure, in even the commonest sense of the term, there could not have been much. At a quarter to three, I observed a general struggle to get near the chains which bound the course, and I followed, bitterly to repent. For the next half-hour, I was squeezed intolerably, and at one time thought I should hardly survive. At a quarter past three there was a loud shout of "Here they come," and for a moment a flash of colour rushed past me. I could distinguish nothing, but in another instant the crowd poured over the course, and I was told the race was over. Threading my way through the same chaffing, blaspheming, obscene, and brutal mob, I reached home, disgusted and tired. The procession then recommenced back to town, and at last I was obliged to pull down the blinds. It seemed to me as if there were a great many persons who considered that what was unlawful on any other day in the year, was lawful on the Derby Day, and that there was a general absolution from all the laws of God or man. I cannot repeat here what I saw take place before my house, till I determined to look no more, nor have I the patience to disentangle and depict the composite horror which possessed me. For weeks afterwards I did not care to go near the Downs, and when I did visit them, I found the grass worn away, and a litter of broken bottles, greasy newspapers, betting cards, and other abominations, which made me hastily turn my steps in another direction. C.

THE AGRICULTURAL LABOURERS IN CONFERENCE.

(From our own Correspondent.)

While both the froth and the dregs of the Metropolis were to be found on Epsom Downs last Wednesday, there was sitting in quiet conclave in the town of Leamington, a body of men whose movements may be reckoned among the social phenomena of the time, and are likely before very long to change the face of rural England. It was the first annual conference of the National Agricultural Labourers' Union ; which is now a well-organised body, having nearly 72,000 members, in 982 branches, extending through twenty-four English counties. It has raised during the first year of its existence, above 7,000*l.*, and as only 1,129*l.* of this amount was from donations, I assume that the greater part of it has come, not from outsiders, but from the labourers themselves. Moreover, there exists in connection with this union, a well-appointed printing office, with its steam press and its *Labourers' Union Chronicle*—an ably conducted weekly journal, having a circulation of above 30,000, and, it is calculated, a body of readers 250,000 strong.

The fashionable town of Leamington does not seem at first sight a very congenial locality for the headquarters of what is, in fact, one of the most Radical of our Radical institutions. But it happens to be but a few miles from Barford, the village in which resides Joseph Arch, the originator, the president, and, as he is called by some, the apostle of the movement ; while, in addition to this accidental circumstance, Leamington and Warwick—which is hard by—are in the midst of a purely agricultural population. They are also well-placed for railway communication ; besides being near to London and Birmingham, from both of which the union movement has had important help.

The circus in which the conference was held was suitable enough; for, though it was needlessly large for such a purpose, it was sufficiently rough in its appearance and appurtenances to allow the members of the conference to feel quite at home. There was by no means a large assembly—perhaps not 150 persons of all sorts were present, but then it was a meeting of delegates, and, as I had an opportunity of seeing the credentials which each delegate was required to present, I was struck with the business-like way in which the various schedules were filled up ; the official names and other information being written in a plain and very creditable manner. The printed programme of the proceedings set forth in detail the various alterations which it was proposed to make in the rules of the union, and closed with the following "Instruction":—"None but *bona fide* delegates will be permitted to vote on any question which may be discussed, and none are qualified to take part in the discussion but the delegates and members of the National Executive Committee. Space will be set apart for the delegates ; none will be admitted without credentials. Business to commence each day at ten o'clock. Be punctual." And I may add that the proceedings of the conference were so free from excitement, and were of so business-like a character, that probably they would have been thought prosaic by persons who failed to appreciate their deep significance.

I think, too, that some folks would have been a good deal surprised, and perhaps a little disappointed, at the appearance of these delegates—that is if they went to be, what I may term, sensationalised. For where is the typical agricultural labourer—with his smock-frock, thick books, soil-stained garb, lumbering gait, stolid look, and loutish air? Not here, certainly. The men are ruddy and tanned, it is true, and look more used to the fields than the workshop or the counting-house ; but they are bright-eyed, keen in look, ready to speak and firm in purpose. No doubt, they are in their "Sunday best," and, taken as a whole, they don't look much, if at all, below small farmers and the shopkeepers and mechanics of the rural districts. But then these are all picked men, who have been, no doubt, delegated to the conference because they are the best men of their class. Another fact, also, throws light on what would otherwise seem almost unaccountable. I was struck with the quaint and scriptural speech and the high moral tone of one of the speakers at the public meeting, and was told that he was a local preacher—and that accounted for a great deal. Most of the leaders—at any rate, those of them who speak—are, I am told, also preachers belonging to the Primitive Methodist or other Nonconformist bodies, and I recalled to mind that striking letter of "S. G. O." in the *Times*, in which the reverend lord who writes under those initials declared that if he expected that the labourers, movement would be kept within the bounds of law and reason, it was not because of the influence which would be exerted by the clergy of the "poor man's Church," but because it was conducted by God-fearing men. Yes ! this new revolution is a new chapter added to an old story ; for it is Puritanism and Nonconformity which are supplying much of the motive power—the brain, the moral earnestness, and the tenacity of purpose which, it has been calculated, have in one year added a million of pounds to the wages of the British labourer, and, what is of far greater importance, have placed him in a position in which, for the first time, hope dawns upon his path, and he may expect to lead the life of an intelligent and free Englishman, instead of that of an illiterate and despised peasant.

There is yet one other fact worth noting in connection with this movement, and that is, that while it originated with the labourers, and it is still a *bona fide* labourers' agitation, it is not wholly confined to them. For there is in it a moral element which has excited the strong sympathy of men in other classes of society who have long deplored the physical and moral condition of the labouring class in the rural parishes, without discovering an effectual means of improving it. The labourers have not been too proud, or suspicious, or jealous to refuse to avail themselves of the aid proffered by sympathising outsiders. On the contrary, while plain "Joseph Arch" is the president of the union, and the executive committee are described as being "all farm labourers," they have associated with them a "Consulting Committee," which is composed of gentlemen, some of whom possess the knowledge, the tact, and the influence required to conduct a successful agitation, as well as the prudence to avoid the dangers which this particular agitation unquestionably involves. In the list of this committee are to be found, I am glad to see, the names of Canon Girdlestone, Mr. Dixon, M.P., Mr. Morley, M.P., Mr. Campbell, a "landlord, farmer, and magistrate," as he described himself, of Rugby, Mr. Cox, of Hazlewood, Mr. Jenkins, the author of "Ginx's Baby" and "Little Hodge," and Mr. Attenborough, the Independent minister of Leamington. The four trustees also, I observe, have "Esq." appended to their names. Some of these are no doubt ornamental names ; but others, I understand, frequently meet the Executive Committee, and are glad, as well as content, to give them "counsel and co-operation," even though, in the words of the "Constitution" of the union, it be "without power to vote." The result is, that the labourers' efforts to improve their condition are characterised by less of narrowness and of class jealousy than sometimes mark the proceedings of the *trades*-unionists.

I do not propose to describe in detail the proceedings of the conference, but may note two or three of the more interesting facts connected with them. Mr. Dixon, one of the members for Birmingham, presided both at the first day's conference and at the public meeting, and I could not but admire the patience and the painstaking displayed by the honourable gentleman throughout the greater part of twelve hours over which the proceedings extended. Of course he had to settle questions of order, occasioned by the readiness of some delegates to pop up and down, without much regard to the strict rules of conferences and other meetings ; but there was an evident disposition all round to do what was best and to "get to business," as one of the delegates said. Mr. Dixon, I may add, while expressing hearty and intelligent sympathy with the labourers, was very plain-spoken and faithful in the advice which he gave them. Not only did he counsel moderation, fairness, and a strict observance of law and order, but he told them that they should undertake their work with the spirit which animated the Puritans of old, adding that "it was a semi-religious work and should be carried on in the true spirit of religious men." He also spoke disapprovingly of an article in the *Labourers' Chronicle* in which the farmers were warned that, if they succeeded in putting down the union by unfair means, something approaching to civil war would follow.

This same article, I may add, led to the only jarring incident connected with the proceedings, and I was rather amused by the fact that the cause of difference and of complaint originated, not with the labourers, but with two of the gentlemen appointed to keep the labourers straight ! However, it was ultimately agreed to appoint a committee to consider Mr. Jenkins's objection to the article in question, and Mr. Ward's objection to that objection, as contained in a letter to the *Times*. Later on in the day that committee reported, in fact, that fault might be found with both parties ; though both had acted with a good intention, and so the affair was disposed of ; though not without many expressions of regret that it had occurred.

It was, of course, to be expected that the imprisonment of the women at Chipping Norton by the two clerical magistrates, would have a prominent place in the proceedings, and it has proved to be a very unlucky thing for those same magistrates, as well as for the anti-union farmers, that this painful incident occurred just before the holding of this conference. Immediately after the delivery of the address, Joseph Arch himself moved the following strongly-worded resolution—and, as may be supposed, in a strongly-worded speech :—

That this conference is desirous of suspending its further

proceedings until it has signified its deep abhorrence of the conduct of the Chipping Norton magistrates—the Rev. — Harris and the Rev. — Carter—in straining the law to commit sixteen women, with hard labour, to Oxford gaol, for an act that they were unaware was illegal; that this conference further expresses its strong disapproval of that tyrannical piece of class legislation under which these women suffered—the Criminal Law Amendment Act—and calls for its instant repeal; it also considers that the Chipping Norton decision affords another proof of the necessity for the general appointment throughout the country of stipendiary magistrates, without which the agricultural labourers are convinced that they cannot obtain justice.

This was carried without much speaking; but the matter was referred to again and again at the meeting at night, and it is evident that it has occasioned much soreness of feeling, and, in conjunction with some other magisterial decisions, has begotten, or revived, the suspicion that there is one law for the labourer and another for the farmer. Another thing was also evident—viz., that these Chipping Norton justices have raised afresh an old cry, which is likely to be repeated with a good deal more energy, if not success, than in past times. The disposition to "knock off" all "parsons" from the magisterial bench was unmistakable, and I fancy that the clergy generally, even including the bishops, have suffered a good deal in the estimation of their rural *protégés* as a consequence of this unfortunate business.

The report of the committee was read, and probably composed, by Mr. Taylor, the secretary, a young man, formerly a carpenter, but now, I suppose, wholly devoted to the work of the union. It gave a history of the formation and proceedings of the union, and though it contained a good deal of strong and indignant rhetoric, was, on the whole, a cheerful document. I quote the closing passage as a very characteristic one:—

We trust we shall ever be able to control our actions within the limits of law and order, but when we find our legal right of union assailed, not in the market-place or village only, but on the bench, in the court, by public bodies, who inflict a penalty for a lawful act by discharging their labourers, and hear the House of Commons itself shout "Hear, hear"; when we hear and see the "powers that be" combined to crush out the little manhood we have until recently ever manifested, it is as much as flesh and blood can withstand, and we caution the blind leaders of the blind lest they both fall into a pit.

After the report had been adopted, the rest of the first day's sitting was spent in amending the rules of the union, and, so far as I could judge, the work was done in a sensible and business-like way.

At night there was a public meeting, also held in the Circus, which, however, was not as crowded as it was on the occasion of the formation of the union a year ago. Mr. Dixon, M.P., again presided, and made another long and careful speech. Four labourers spoke, Mr. Arch, Mr. Allington, Mr. Haines, and Mr. Gardner, and the speech of each was a study in its way, and each was more or less good. Mr. Gardner has visited Ireland as a delegate from the Union, and appears to have been almost horror-struck by the wretchedness he witnessed, which he described in an intense and jagged style which was very effective. Looking round upon the smock-frocked men and the ploughboys whom I saw on some of the benches, and who sat and listened with wonderful patience for above three hours, I could understand the educational influence which this movement has exerted on those who have taken part in it, the very circumstances of the men, and their whole manner and bearing, being, I am told, visiby improved.

The speech of Joseph Arch was a powerful one. He has one of the essentials of oratory—passion; though cultivated hearers would think his style too rasping to be pleasant. He is terribly in earnest—at least for those whom he denounces—and apparently his speaking takes a wider range than at first; his speech including a denunciation of the liberalism of the Government, the partiality of the magistracy and the working of the Masters' and Servants' Act. I was sorry to hear the menace with which he closed, when he said that, "if justice were closed to the labourers, he would do his best to keep them in order, but sooner than they should be the doormats and slaves of the farmer, he would let them loose to a man." And that he could do great mischief, if he chose to use his influence amiss, is not doubted by those who know his power over the men, whom he has inspired with new life. He is evidently fitted in many ways for the post which he has assumed. Born of a good moral stock; accustomed to hardships and troubles from his youth; used to all kinds of work, and in many places; with a strong voice, a wiry frame, and able to bear much fatigue, he seems to have been raised up for the work. And as I had the opportunity of seeing Mrs. Arch, who told me that she had given up her husband for that work for three years, I ought to add she has the reputation of being a worthy helpmeet to her husband. A very interesting sketch of "Joseph Arch," by Mr. Attenborough, which has had a large circulation,* describes her as displaying great force of mind and character. "Her self-reliance, her strength of purpose, and her spirit are very striking," and "her husband and children may well be proud of her, as they are," and her looks seem to justify these statements.

I need not describe the proceedings of the second day of the conference, which included the production of the balance-sheet, the election of officers, the mission to Ireland, the appointment of a solicitor, and the formation of a sick and benefit society. This last matter involved some very perplexing questions, and could not be decisively settled; but it was gratifying to find that the delegates declined to accept the advice given them from some quarters not to relieve the farmers of the burden of maintaining sick labourers out of the rates.

I quitted the conference with even a stronger conviction than I had had previously, that this revolt of the labourers—so sudden and unlooked for as it appears—is one of the most hopeful and beneficent occurrences of the time, and as such is well worth watching by those who are interested in everything relating to the well-being of the people.

MR. RICHARD'S ARBITRATION MOTION.

(From the *Herald of Peace.*)

We are happy to inform our readers that Mr. Richard has at length secured a day for his motion, the 20th June.

The great point now is to elicit so strong an expression of public opinion in its support as will secure for its advocates a favourable hearing before the House of Commons. It is probable that what we have most to apprehend, in that assembly, is not so much hostility as indifference. Ever since the political crisis that took place two months ago, by the temporary defeat of the Government, a strange sort of languor has crept over the House, which renders it difficult to enlist its interest very earnestly in any question brought under its attention. The only way to remedy this is to galvanise the members by a stream of electricity from without, and to awaken their sympathies by proving that the subject is one which is near to the heart of a large body of their constituents.

When Mr. Cobden brought the arbitration question before Parliament twenty-four years ago, the idea was much newer than it is now. When he first gave notice of his motion, he was encountered by a general feeling of surprise and ridicule. But the agitation that was conducted out of doors—by showing members that a large body of intelligent persons throughout the country were thoroughly in earnest in their support of the movement—gradually produced its effect on the representatives of the people. In a letter from Mr. Cobden to Mr. Joseph Sturge now before us, written after the debate and division on his motion, he says, "I never knew a question which made such rapid progress in the House. You will recollect my telling you, in February and March, of the jeers and laughter with which the first petitions for arbitration treaties were received. All that was changed into serious and respectful attention to the subject by the efforts of your peace party out-of-doors, and the flood of petitions which was poured in from all parts of the country." But on this occasion we start from a high vantage-ground as compared with that occupied by Mr. Cobden. Since that time the public mind has been greatly familiarised with the idea of arbitration. Many cases have occurred in which serious differences between States have been settled by the application of that principle. The memorable Protocol of 1856 has pledged seven of the greatest powers of Europe to at least a modified recognition of it, while more than forty other States of the world have given their virtual adhesion to that declaration of Paris. And above all, the treaty of arbitration concluded between Great Britain and the United States has furnished so triumphant a proof of the practical feasibility of this method of adjusting international disputes, as to render it impossible to meet with the old outcry of "Utopian," "visionary," "chimerical," which formerly did so much execution against us with a certain class of minds. We have already shown how widely and strongly the idea has taken possession of the minds of a large number of distinguished men in Europe and America. The names of Count Sclopis, M. Drouyn de Lhuys, Professors Mancini and Pierrantoni in Italy, Professors Holzendorff and Heffter in Germany, M. Charles Calvo and M. Charles Lucas in France, M. de Laveleye and M. Rolin-Jacquemyns in Belgium, Professor Seeley, Lord Derby, and Mr. Stuart Mill in England, and a large number of the leading statesmen and jurists of the United States, who have pronounced in favour of a further and fuller development of the principle of international arbitration, are a sufficient guarantee that the idea is one worthy the attention of serious and practical men. The many spontaneous and generous testimonies of sympathy which Mr. Richard has received in regard to his motion from intelligent and benevolent men in other countries, are also most encouraging indications of the wide-spread interest which the question is awakening. All this ought, we venture to think, to stimulate our friends in this country to put forth all their efforts in support of the motion. On the reception it meets with in the British Parliament must depend, to some extent, its future progress in Europe and America.

It is highly gratifying to observe that in the incidental discussions that have hitherto taken place, in the House of Commons, on arbitration, there is not a single name of the slightest authority on either side of the House which has pronounced against it. There is a small number of members, who personally are men of unimpeachable respectability, but who carry no weight whatever, who have denounced both the general principle of arbitration, and the special instance of it which took place at Geneva. They are for the most part men of the old school, who have been brought up under the influence of some vague and transcendental notions of national honour—precisely the same notion which led men formerly in their personal relations to maintain the practice of duelling. For a nation to consent to refer its cause to a tribunal where reason and justice are arbiters, is, in some strange way, in their estimation, dishonourable; just as the duellist deemed it a mean and degrading thing to go into a court of law, instead of trying to blow out the brains of his adversary, or run him through the heart. But, happily, the men who hold these minds are inconsiderable, both in numbers and influence; while almost all those who can lay any claim to the character of statesmen uphold and vindicate the system of arbitration.

* Vincent, Leamington; and Palmer, 335, Strand. Price 1s.

The following circular has been issued to the friends of peace:—

Peace Society, 19, New Broad-street,
London, May 31, 1873.

Dear Sir,—You are probably aware that I have given notice of my intention to move in the House of Commons—

That an humble address be presented to Her Majesty, praying that she will be graciously pleased to instruct Her Principal Secretary of State for Foreign Affairs to enter into communication with foreign Powers with a view to the further improvement of international law, and the establishment of a general and permanent system of international arbitration.

I am happy to inform you that I have at last secured a day for my motion, namely, June 20.

Now I venture to appeal to the friends of the cause of arbitration throughout the country for their earnest and united efforts to secure for the motion as large an amount as possible of public support.

The work of petitioning should be promoted with diligence and energy, so that when the House meets on June 5, after the Whitsuntide recess, they may begin to flow freely into the hands of members.

As a rule, it is far better that the petitions should be sent to the petitioners' own representative than to me. Happily, this is not a party question in any sense, and we may therefore hope that it will be supported by men of all parties.

Still more important than petitions are letters and memorials to members from their constituents, expressing the deep interest felt by the memorialists in the motion, and respectfully asking their presence on the occasion when it is brought forward, and their vote in its favour.

Yours truly,
HENRY RICHARD.

TRADES DEMONSTRATION IN HYDE PARK.—There was a great Trades Demonstration in Hyde Park on Whit Monday against the Criminal Law Amendment Act, the penal clauses of the Masters and Servants Act, and the Conspiracy Laws, as far as they are applicable to combinations of labourers. About 14,000 or 15,000 men—representing the several districts of Bow and Stratford, Limehouse and Poplar, Bermondsey and Southwark, Islington and Clerkenwell, Walworth and Lambeth—assembled on the Thames Embankment, and marched to the park under the direction of two marshals, one of whom was Mr. Goodchild, whose dismissal from the Metropolitan Police in the autumn of last year caused a partial strike amongst the members of the force. Having arrived in Hyde Park, where it is estimated that 30,000 persons were gathered near the scene of the meeting, speeches were delivered from six platforms, and a manifesto was adopted, embodying the views of those who had organised the demonstration. It is said to have been one of the most successful ever held in London.

THE WHIT-MONDAY HOLIDAY.—No bank holiday has been more thoroughly observed in London than that of Monday. There was a general suspension of business in the suburbs as well as in the City, and the fine weather attracted immense numbers to the various places of recreation and amusement out of town. From an early hour in the morning the piers upon the river were crowded by thousands anxious to go up the Thames to Kew Gardens, or down the river to the North Woolwich Gardens, Greenwich, or Gravesend. Hampton Court, Richmond, and Bushey Park were reached from Waterloo Station, the platforms of which were thronged for hours. For those who preferred a trip to the sea-side there were excursions to Brighton, Herne Bay, Margate, Ramsgate, and Broadstairs. Large contingents visited the metropolitan parks, others went to the International Exhibition, to the East London Museum, &c. The visitors to the Zoological Gardens numbered 37,453, to the Crystal Palace 49,292, to the new Palace at Muswell-hill 59,863, to the Brighton Aquarium 12,533. About 15,000 children took part in the Church of England Sunday-school procession at Manchester.

Literature.

*TURF AND TOWERS.**

A French critic has said of Mr. Browning that his works—more especially his recent works—are psychological studies, with a thread of poetry glimmering through, and holding them together by a common interest, usually, however, reflected through very artificial conditions, which give him the better scope for *show* of dramatic presentation, and yet by their sheer artificiality rob, to a very great extent, even his tragic stories of their force by self-conscious and affected grotesquerie of treatment. There is certainly a good deal of truth and insight in this criticism. Mr. Browning only relieves himself from the *dryness* inevitable in psychological experiments by the cunningest of dramatic expedients. But this it is which saves him, and suffices to impart colour, and successions of secondary interests, ever, as in certain complicated prismatic experiments, by the reversal of the position of the *media*, throwing back the light and keeping it in one regular curve; and thus, in spite of many apparent diversions, preserving an unvarying line of development. At the same time, Mr. Browning becomes more and more affected and perverse in his choice of themes. What he seems nowadays to hunger for is the *outré*, the morb d, the repellant, and exceptional in human experience. The "King and the Book" was unpromising enough in respect of theme; but it was redeemed—and Mr. Browning clearly meant it should be redeemed—by the sweet naturalness of the girl-wife Pompilia, who endured her sad fate with such meekness, and whose "sweet "bravery" shed a halo over all the rest of the poem. But in this new work, which he has woven out of the details of a horrible French trial, he has dispensed with even such a relief as this, and has endeavoured to find it in a feeling or tendency as morbid as ever poet dealt with. Lustful love and religious fanaticism rising into monomania—a monomania which issues in a horrible self-mutilation, is far enough from attractive. But direct narrative is not Mr. Browning's *forte*, and in dealing with such themes, certainly indirectnesses and subtle modes of approach *are* a recommendation. The poet is in Normandy, which it seems Miss Thackeray had called "White Cotton Night-"Cap Country," and this sets Mr. Browning speculating. He descants upon night-caps in the most vivacious manner, signalising notable individual specimens, and transforming classes into symbols. "White Cotton Night-Cap Country" is all very well for the sleepy, quiet, and rustic place of Normandy; but there are many styles of night-caps, and, above all, there is "the red "cotton night-cap."

"Well, it is French, and here we are in France;
It is historic, and we live to learn,
And try to learn by reading story-books.
It is an incident of 'ninety-two,
And twelve months since the Commune had the sway,
Therefore resolve that after all the Whites
Presented you, a solitary Red
Shall pain us both, a minute and no more!
Do you not see poor Louis pushed to front
Of palace windows in persuasion's name,
A spectacle above the howling mob
Who tasted, as it were, with tiger smell,
The outstart, the first spirt of blood on brow
The Phrygian symbol, the new crown of thorns,
The Cap of Freedom? See the feeble mirth
At odds with that half-purpose to be strong
And merely patient under misery!
And note the ejaculation ground so hard
Between his teeth, that only God could hear,
As the lean, pale, proud insignificance
With the sharp-featured, liver-worried stare
Out of the two grey points that did him stead
And passed that eagle owner to the front,
Better than his mob-elbowed undersize,—
The Corsican lieutenant commented,
'Had I but one good regiment of my own,
How soon should volleys to the due amount
Lay stiff upon the street-flags this Canaille!
As for the droll there, he that plays the King,
And throws out smile with a Red night-cap on,
He's done for! Somebody must take his place.'
White-Cotton Night-cap Country: excellent!
Why not Red-Cotton Night-cap Country too?'

. . . . . .

Enough; there stands Red Cotton Night-Cap shelf—
A cavern's ostentatious vacancy—
My contribution to the show; while yours—
White, heaps your row of pegs from every hedge
Outside, and hence inside Saint Lambert here,
We soon have come to end of. See, the church
With its white steeple gives your challenge point,
Perks, as it were, the night-cap of the town,
Starchedly warrants all beneath is matched
By all above, one snowy innocence!"

And then Mr. Browning gradually falls to telling of a certain Monsieur Leonce Miranda—son and heir of a Paris jeweller who died rich. In the boy—

"Mixed the Castilian passionate blind blood,
With answerable gush, lies mother's gift,
Of spirit, French and critical and cold.
Such mixture makes a battle in the brain,
Ending as faith or doubt gets uppermost;
The will has way a moment, but no more,
So nicely balanced are the adverse strengths,
And victory entails reverse next time.
The tactics of the two are different
And equalise the odds; for blood comes first
Surrounding life with undisputed faith."

The pith of the after story is this Leonce becoming enamoured of an adventuress, and retiring with her to his country villa, where he passed three years. All the description of this period is fine, though now and again destroyed by unnecessary inversions and obscurities. Then come "pricks of pain," which are deepened by the reprimand of madame-mother whom he has now to confront, chiefly because of extravagant expenditure. Emotions mix and work till at length Leonce becomes the subject of terrible delusions. He holds his hands into a furnace fire till they fall from the wrists, crying, "Burn, burn, purify"—

"He had replaced her letters, quietly
Shut coffer, and so, grasping either side
By its convenient handle, plunged the whole—
Letters and coffer, and both hands to boot—
Into the burning grate and held them there,
'Burn, burn, and purify my past,' said he,
Calmly as if he felt no pain at all.
In vain they pulled him from the torture place;
The strong man, with his will of tenfold strength,
Broke from their clutch; and then again smiled he
The miserable hands re-bathed in fire!"

After this he passes from one extravagance to another, till at length he flings himself down from a high tower:—

"A flash in middle air, and stone-dead lay,
Monsieur Leonce Miranda on the turf.
A gardener who watched, at work the while,
Dibbling a flower-bed for geranium-shoots,
Saw the catastrophe, and, straitening back,
Stood up, and shook his brows, 'Poor soul, poor soul,
Just what I prophesied the end would be!'"

There are some touching passages when "the "cousinry, crow-like grouped," came "like "calm determined crows" to take possession of their corpse.

"Madame Mulhausen lay too abject now
For aught but the sincerest pity."

But the question forces itself on us, to what end? Has Mr. Browning found sufficient justification for the treatment of a theme so repellant and so morbid? We say decidedly he has failed in this, and therefore has failed in respect of art. There is too much consciousness of "grotesque artifice" in the work from beginning to end, to impart that "triumphant "lesson" which true art always bears to us. He has skilfully analysed the mixed elements in Leonce Miranda, has shown us how the acute, calculating mind, overturned by a strong passion, escapes from the other interests only to become very soon the slave of awful reactions that force him to seek escape from himself and his memories in some kind of self-torture; and it may be that this is all true to the mixture of blood in the type, although we confess we rather doubt its truth in very many respects. But what we hold is simply this—that Mr. Browning has given us all the horror of tragedy without the "beautiful soul" that should ever be present in it, with the poet to sanctify and humanise it, and make it fruitful to fine issues. We see *him*, like the conjuror, too plainly at work all the while, and the nimbleness of his hands does somewhat distract and disconcert us. He shows off his dramatic skill rather too much for it to be the genuine article in this case. We say to ourselves, "How clever of Mr. "Browning," rather too often for such a story to have the effect it ought to have in dramatic treatment. Certainly, in this case, at all events, the "sheer artificiality of his dramatic presen-"tation has robbed to a great extent even his "tragic story of its tragic motive, in his self-"conscious and affected grotesquerie of treat-"ment."

Had Mr. Browning found a dramatic means of showing us in relief such love in life as this which he describes in contrast to the second-rate caterpillar love of the heroine—(such a heroine!)—it would, maybe, have mended matters much:—

"True love works never for the loved one so,
Nor *spares skin surface, smoothening truth away.*
Love bids touch truth, endure truth, and embrace
Truth, though, embracing truth, love crush itself.
'Worship not me, but God!' the angels urge,
That is love's grandeur."

* *Red Cotton Night-Cap Country; or, Turf and Towers.* By ROBERT BROWNING. (Smith, Elder and Co.)

*THE GAOL CRADLE.**

This anonymous little work, by one who has watched the action of our police-courts on juvenile criminals, treats of a great topic in a rather striking way. It does not present figures so much as cite cases. These are put before us in a simple, graphic manner, which is now and then decidedly effective. Had the author only multiplied his "cases" instead of repeating himself so often in "hortatory" remarks, the book would have been almost perfect in realising what it professes to do. But that is an attainment not easily reached. It is difficult for a writer to get thoroughly to disbelieve in the axiom that there is strength in repetition. However this may hold of the pulpit, it ceases in great part to be true of the written book. But luckily the main faults of this little volume are near its close; and most readers will have been both moved and convinced of two things before they come to notice them. These two things are—that if we wish to reduce the number of our criminal population, we must devote ourselves to the juveniles, and redeem them; and that we must find some other way of disposing of them than branding them as felons and throwing them into the worst gaol society for the most trifling offences. This writer says that of 103 juvenile cases he watched, twenty-three were "sins of feeling," thirty-three were sins of appetite, nine mere freaks, seven begging, and thirty-one sins of avarice, and all such as well-brought-up boys have at some time or other been guilty of. Of the first group he says:—

"With their passions aroused, they have damaged somebody or something. Imagine, darling father, what would be the consequences if your strongly-excitable boy should change places with the strong-impulsed boy of the streets. Consider, should your own brave and fiery Master Charley, under excitement, hurl a heavy toy at the peevish, provoking Master Harry, and striking, break the skin of his cheek, or, missing, break the glass of the window. Then imagine Policeman A 27, as his appointed nurse, dropping the fatal hand upon his little shoulder. Charley, changed not in nature but in lot, would become a unit to the year's list of juvenile criminals. . . . . Charley, the impulsive lad of whose very failings you are secretly proud, would, instead of simply being whipped and sent to bed, be conveyed to a prison or a reformatory, to be fed and lodged at public charge, in five years to swell the reports of "turned out well." Not to be expressed are the feelings with which, in the name of common sense, you would resent such a thing. But can that which would be injustice, when applied to your Charley, case to be absurd, atrocious injustice, when applied to the Charley of your charwoman!"

Then, referring to cases of "sins of appetite," he urges:—

"It may not be rude to our respectable readers to ask whether they can conscientiously say that they never, at any time in their childhood when appetite coincided with opportunity, erred upon this point. And what if the plums that conquered your virtue had been the property of an angry stranger, who believed in justice, and at whose service the State had placed the strong arm of her law—policeman, stipendiary, and gaol!

"We should, in twenty-four hours, have sent you to gaol. On your entry, we should have taken due note of name, age, height, complexion, occupation. Then we should have shorn your head, bathed you, changed your clothes, given you a cell, appointed you your work; and in the morning, clad in the prison dress—one half the weight of your own—in the open air, perhaps in the depth of winter, set you, hammer in hand, to break stones. In the afternoon we should have set you to pick oakum, and have taken from you breakfast and supper if you failed to pick the allotted weight. In the middle of your first exercise of stone-breaking, you would probably have dropped your hammer and begun to cry; forthwith, your ears would have been boxed. 'What's that for?' you would have said, not having yet learnt to accept unquestioningly the tyrannical discipline of the prison. Whereupon, we should have led you to the Governor, who would have resented the troublesome intrusion, and punished the offence. Through a long weary month, we should have made you break and pick your tale of stones and oakum; fed you on so many ounces of bread, and so many pints of water or gruel per diem; punished you if you laughed, punished you if you cried, punished you if you spoke, punished you if you looked behind you; and addressed you in the same brow-beating tone used to the stoutest villain in penal servitude—and then we should have turned you out; and then what! Try to imagine it!"

We are now doing something to give such children a chance by the Elementary Education Act, but before that can work to fullest result certain anomalies remain to be removed. This writer holds, and he has good grounds for his assertion, that we annually start so many hopeless young creatures for the hulks; that we simply rob them of all chances of future well-doing. They feel themselves wronged, and by the evil doing to which they are in fact compelled afterwards society pays dearly, very dearly, for so stupidly "robbing the gaol cradle." You provide many means of help for the poor young creature of the streets, but the one availing way to qualify himself for entrance is by committing a fault—you exclude him while his struggles yet suffice to keep him from breaking the law, and then you waste on him all your resources, which he can never afterwards apply, save to become an experter villain. This writer recommends instead of the present system a new tribunal—"a tribunal of "citizens, men and women—superintendents of "Sunday-schools, teachers of day-schools, if you "will—why not? Citizens whose functions "should be magisterial, whose legal qualifica-"tions should be their ability to read the living

* *The Gaol Cradle: who Rocks it?* (Strahan and Co.)

"literature of English children, whose Act of "Parliament should be their own moral in-"stincts, with the discretionary power of a "domestic *habeas corpus ad satisfaciendam*," and certainly this would succeed better than the "justices' justice" that is agoing. The writer goes on to say:—

"Does it not occur to you that a hard-and-fast law against children's deeds, which we have thought proper to call crimes, is horribly ridiculous? Imagine, if it be not too absurd, a collier, born and living in the grimy caverns of a coal-pit, judged by some hard-and-fast penal law of cleanliness. Where, then, is the reasonableness of judging a child born in the caverns of a moral coal-pit by a hard-and-fast penal law of virtue? Can the irrational in the physical be rational in the moral? You can never deal fairly with such a child without ungrudging and generous allowance for circumstances—circumstances which he did not make, which he could not altogether nor always resist. Even a man is to a great extent the creature of his place. What then must be a plastic child? He is but a helpless atom of a tremendous mass. He shares the fate of his moral as well as of his physical circumstances. What he would have been as a parlour child, how can he be either in dress or thought? He derives his rough head and rough notions from the world in which he moves."

Certainly some of the author's cases are very touching—especially that of the boy who got into trouble by trying to right his mother when her marriage-ring had been "sweated" by a broker to whom she had pledged it, and that of the lad who, to relieve the cravings of his cancer-stricken mother, took to begging, much against his will, and being found with a few shillings in his pocket, was sent to gaol; and his appeal for the poor street-boys cannot but reach many hearts, and make them eager to better matters. Most readers will be touched by portions of the book, whatever they may think of the practical remedies suggested by the writer. Books of this kind, thrown now and then into the social atmosphere, tend, like thunder, to clear and sweeten it.

*PHYSIOLOGY AND SOCIAL SCIENCE.**

Dr. Nichols tells us that, "in the order of "nature men should live about one hundred "years," and that when this order is found out and followed—when all what he calls "dis-"easing" influences and conditions are avoided—this normal term of human earthly existence will become the rule, instead of being, as now, the exception. His book is written to discuss from the physiological point of view these various influences and conditions, as well as the positive laws of social well-being. There are many suggestions which we think deserving of careful consideration, mixed with occasional extravagance of statement, which damage the scientific credit of the argument of which they form a part: as for instance when he shows such an extraordinary disregard of the plainest maxims of political economy as to say that "every one must feel that he has no right to sit "down to a luxurious dinner while there are "people within the circle of his horizon dying "with hunger"—which is simple nonsense. The most valuable part of the work is the chapter on "Hydropathy," or the water-cure. In this Dr. Nichols is thoroughly at home, and writes with the fulness of knowledge of an experienced and practical man. There is a perfectly unnecessary prolixity and minuteness in the discussion of sexual questions, and we are inclined to dissent strongly from many of his clusions about them. But such questions cannot be discussed in these columns. Dr. Nichols is in many respects very liberal and fair in his treatment of the various controverted schemes and schools of medicine and physiology. But he departs entirely from the spirit and method of science when he answers Mr. Darwin by a sneer or a joke. Darwinism may or may not be true, but inasmuch as it is the product of the most industrious research, and the most elaborate and earnest reasoning that has ever been brought to bear upon biological speculations, it deserves the respectful consideration of every physiologist, and a professedly scientific work ought certainly to be above all suspicion of treating it with contempt.

There is another disqualifying characteristic in Dr. Nichol's consideration of social questions: he looks at society from a Roman Catholic point of view. That is, he is fundamentally opposed to the most liberal and progressive tendencies of modern life: he has no conception of the deepest forms of social organisation, that is religious or ecclesiastical organisations, having any organic growth, or power of adaptation to varying conditions of society. He talks feebly about one true religion excluding all others—about one only possible church,—about "conflicting truths, not to speak of a score or "a hundred." We know what this means. The same narrowness of view obtains with rather less exaggerated emphasis, in the Church of England, and leads to heaps of nonsense about sects, and divisions, and Christ's seamless robe, and such like vapouring. Now we do not believe any one can write rationally on the deepest social questions who is encumbered by these notions. Social development is impossible except by the combined action of an infinite variety of moral and religious forces; and at the present stage of human advancement it is absolutely necessary that these forces should be represented by different theories and organisations, which will often appear to take hostile and conflicting attitudes towards one another. We cannot conceive of a greater disaster than the extinction of all the varieties of ecclesiastical and social order, and fusing them all into one form, whether Roman, Anglican, or any other. Now, as Dr. Nichols looks with no sympathy, but with much disfavour, upon the various types of religious thought and action which exist around him in society, he necessarily shuts himself out from the position of a qualified adviser in the deepest social questions. As long as he keeps to merely material interests he may be trusted: but as soon as he looks at Churches and religious beliefs he begins to squint, and everything beyond his own nose looks double. He reminds us of the old lady who on being told of the different words which were used for the same object in English, French, German, and a few other languages, was perfectly sure that all could not be right, and rather thought her own language was the only one which it was lawful or right for man to use. This is the sort of confusion that is common to all systems of ecclesiastical legitimacy, and social science which emanates from sources thus contaminated, is likely to assume the form of an Allocution. Dr. Nichol's book is in many respects a good one,—but it is disfigured by so many crotchets that we can only give it a very qualified commendation.

* *Human Physiology, the Basis of Social and Sanitary Science.* By T. L. NICHOLS, M.D. (London: Trubner and Co., 1872).

BRIEF NOTICES.

The *Contemporary Review* for this month maintains its Catholic and cosmopolitan character. Mr. Herbert Spencer, in his twelfth paper on the "Study of Socio-"logy," takes up the difficulties occasioned by the theological bias. Perhaps the most interesting and striking portion of the paper is that in which he treats of the *anti*-theological bias, which is often associated with "the thought that men's beliefs and actions are "throughout determined by intellect, whereas they are "in much larger degrees determined by feeling." Referring to the bearing of evolution on religion, Mr. Spencer maintains that "without seeming so, the deve-"lopment of religious sentiment has been continuous "from the beginning, and its nature when a germ is its "nature when fully developed." In enlarging on this, he opposes the view of those who think that the "re-"ligion of humanity" will be the religion of the future. Perhaps the most startling contribution is an anonymous paper on "The Turf; its Frauds and Chica-"neries." If half of what is there stated be true, the leaders of fashion and princes of society who take the lead in racing circles, have heavy crimes to answer for. A criticism of Strauss's recent work by Professor Frohschammer displays much candour, combined with acute insight. He is by no means too severe on the want of spiritual sympathy shown by his author. But unguarded readers may be beguiled into accompanying the candid critic in admissions which are of a very serious character. A timely article on "The Local "Government of the Metropolis" will, we hope, attract attention. The rest of the contents are interesting, especially "Bismarckism in England," by Mr. Edward Jenkins.

Responsibility for the Gift of Eternal Life. Compiled by Permission of the late Rev. John McLeod Campbell, D.D., from Sermons Preached chiefly at Row, in the years 1829-31. (London: Macmillan.) This slight but valuable collection of extracts from Dr. Campbell's sermons received his sanction, but was never seen by him. He died before its publication. A title-page was submitted to him for approval, and in reference to this Dr. Campbell wrote:—"As to a title-page, it must "be in accordance with the character of the selections "you have made, to give to readers some idea of what "they are to expect; and I know that the relation of "the Gospel to a future judgment was an element in "my teaching to which the difficulty felt in harmonising "Grace and Judgment gave some prominence, yet my "remembrance is more of the attraction felt in the "*grace seen in itself.* But doubtless this character "also must belong to what you have found most profit-"able to your own spirit." This interesting note is found in the preface, and adds to our knowledge of Mr. Campbell's mind. The difficulty to which he alludes, as having been felt by him, is not brought out in this volume; but the fulness and richness of the Divine fervour and love are shown in every page. We recommend its perusal to all those who can admire deep thought set forth in the utmost simplicity. It seems surprising, after the lapse of so many years, and the theological changes those years have wrought, that any one should ever have suspected Dr. Campbell of heresy, or could condemn a man of such exquisite piety for any divergence of opinion from popular standards. As a rule, collections of extracts from larger and complete works are unsatisfactory, and to this rule the present is scarcely an exception. This, however, may be said of it, that each extract is as complete as possible, and is the exposition of one Christian truth or one aspect of Christian experience.

Lost Gip. By HESBA STRETTON, author of "Jes-"sica's First Prayer," "Little Meg," "The Doctor's "Dilemma," &c. Six Illustrations by Barnard. (H. S. King and Co.) In spite of some faults that may be found with "Lost Gip" in respect of construction, the triumph it attains, an interesting and moving one, indisposes even the hard-hearted critic to point out or dwell on the faults it may have. It is a good picture of East-end London life. Sandy, the hero, has a drunken mother, who, at the opening of the story, gives birth to a little sister, whom Sandy nurses and cares for, knowing that the mother is not to be relied on. She has hopelessly yielded herself to drink, and the whole burden falls on the boy. But he is energetic and active—tries this and then that—and finds in the fusee-selling a last resource. The child is called "Gip," because she is dark-eyed, dark-haired, like a gipsy, and in lack of other christening. So matters go for a time, and Gip is a child of nearly three years, when the mother loses her in the street one night while in a drunken fit. Poor Sandy goes out—searches, searches till he is hopeless, and at length luckily comes on a man preaching about "A lost child;" and, arrested, joins the crowd. He is much puzzled that this child, Jesus, who was once lost, now cares for all the lost little ones, and looks after them and loves them. So, perhaps, he will take care of Gip. As he is turning away speaking to himself of this, he is addressed by a lame boy, Johnny Shafto, who, on hearing his story, begs Sandy to go home with him, as his mother may, perhaps, be able to help them. But all efforts are in vain, Gip is not found. Yet Sandy gets a kindly home with the Shaftos, though the father is at first rather disinclined to his company. He is manful, however, so self-dependent, so sincere in his desire to know about Christ, that Mr. Shafto is at last reconciled to him. Johnny, by-the-by, is taken ill, and Sandy, at Johnny's wish, is sent to find a Mr. Mann, who had taught him. Mr. Mann is at a gathering at a Miss Murray's, making preparations (*à la* Miss Rye), for sending off a crowd of little emigrants to America. Thither Sandy follows Mr. Mann, there to find his lost sister, Gip—the youngest of the group. It is needless to say that the brother and sister are re-united, and that they afterwards went together. The little story has some very life-like pictures, and there is some humour in the way in which Mr. Shafto and others are presented to us. The book is full of tender touches, and especially is this true of the way in which the truth is brought home to Mr. Shafto, and the way in which he was changed from the idle, discontented man he had been.

Hitherto: a Story of Yesterdays. By ADELINE D. T. WHITNEY, author of "The Gayworthys," &c., &c. (Sampson, Low, and Co.) This is another of Low's copyright cheap editions of American books. It is a handy, serviceable series, very well adapted for the pocket or the journey. Of Mrs. Whitney's "Hitherto," we have already spoken. It is full of fine thought, and occasionally shows the very *force* of character—as in Richard Hathaway, Grunden Cope, and Austin Dolbeare. Nor are more humorous touches wanting. As in much of the best American fiction, a line of rare spirituality lies close to a comic line. We can only now heartily recommend the book in this very cheap, nice form.

Songs of Killarney. By ALFRED PERCEVAL GRAVES. (Bradbury, Agnew, and Co.) Mr. Graves has dash and sentiment, and considerable feeling for form. He knows the Irish character so well as to keep true to its main traits, and has written one or two songs that might be sung. It is unfortunate, however, that he sets out with "The Rose of Killarney," which, though "rail Oirish-like," will inevitably, in some of its turns, remind the reader of Thackeray's "Judy thru, with "oyes so blue." But it has a distinctive sentiment and a dash of real wit.

"If y'enquirre why the nightingale
Still shuns the mortin' gale
That wafts every song bird but her to the West,
Faix, she knows I suppose
Ould Killarney's a Rose
That would sing any Bulbul to sleep in her nest.
O where
Gan her like be found?
No where
The country round.
Springs at her wheel,
Daughter as true,
Sets in the reel,
Nor a slid of the shoe,
a slinderer,
tinderer,
purtier,
wittier coleen, than y'ur
Rose, aroo!"

There is rich fun and originality in "Limerick Lasses," and "The Fairy Pig." Mr. Graves, in short, has a note of his own. These poems, it appears, have been reprinted from *Punch*, and other magazines.

The Christian Life: an Exposition of the Pilgrim's Progress. By the Rev. JAMES BLACK, D.D., Wellington-street Church, Glasgow. (Nisbet and Co.) We

all remember the story of the old woman who rejoiced so much in the Pilgrim's Propress, but was so terribly puzzled by the notes to it. This is often the tendency of commentary. Bunyan's work is very easy to understand as simple story—but the moment it is sought to resolve it into mere doctrine, difficulties begin. This lies in the very nature of the position.

"Tho' truths in closest words shall fail,
Yet *truth embodied in a tale,*
Shall enter in at lowly doors."

And hence the supreme weight of parable and allegory in human education; hence myths, and their wondrous approach to each other in deeper outlines in all climes and times. "The Prodigal Son" itself is the ultimate parabolic form of Christian teaching, and in this shape still remains more powerful than any possible interpretation of it. Dr. Black's commentary is clear and intelligent, with a good deal of "dry "light"; but it is calculated to create difficulties as well as to solve them. He holds the scales evenly on the whole, but still they dip towards hard doctrine, which, though it lies in solution in the allegory, becomes one-sided when resolved and presented in clear and dogmatic outline. Now and then he shows considerable knowledge of human nature, and patient analytical power, but then we prefer creation to analysis, and would rather re-read the old teacher's story over once again than as many pages of his explanation of it. However, to not a few young persons we do not doubt this work will be very useful in giving them definite starting points and leading ideas, without which even a work like the "Pilgrim's Progress" cannot be properly apprehended, simply because these were present to the mind of the writer as he wrote.

Citizenship versus Secularists and Sacredotalists. By a BIRMINGHAM LIBERAL (Partridge). Mr. Partridge's writing shows him to be a *doctrinnaire*—a man who has read and gathered ideas which have possessed him rather than become possessed by him. He has formed a notion of the State, which in strictness is quite abstract—the State rather of Hegel and Mr. Matthew Arnold (at any rate, all three have a common side)—than the State of practical and immediate realisation. Working on this he has developed a very high idea of national education, which makes religious education a necessity of real national development, without which all growth must be narrow, lop-sided, disappointing. Well, very few indeed, save half-mad *secularists* proper, would deny it; the whole question resolves itself into that of practical means, which the highest principle of freedom will also justify. It is grossly unfair to attach the name of *secularists* to Nonconformists who are only fighting the battle of civil equality in demanding that religious education—the very education Mr. Partridge fights for—should be stripped as much as possible from *sectarianism*, by being relegated to religious bodies and not undertaken by State officials, whose very position declares that they have no special taste for it. But Mr. Partridge seems now to fall foul of one party, and then to fall foul of their opposites, and pretty well gives a cuff to everybody right round—which is usually the way with reforming theorists—on paper. Clever certainly Mr. Partridge is; but often we cannot follow him—whether this arises from his vague inconclusiveness or our own want of penetration, we do not undertake to say. He wants religious education to complete national manhood, yet he hates sectarianism apparently, and almost jokes about Christ not being able to communicate Himself without argument and wrangling, and yet he seems to think the State is the agency that must supply this religious element. All we can say is that Mr. Partridge, with all his eloquence, fails to justify certain failures of the *past*.

A Compendium of Evangelical Theology given in the Words of Holy Scripture. By the Rev. WILLIAM PASSMORE. (Longmans, Green and Co.) The writer of this very creditable book seems to have acquainted his friends of his purpose before he ventured on publication, and no doubt submitted his plan to them. Two results followed: first, several professors and colleges promised support and subscribed to his work. This was pleasant. The second result was somewhat perplexing, for ten "sects" from "all quarters of the country" sent in each its own claim to special consideration. Resolutely, however, did the author resist all these appeals in his determination to issue a work "based upon the higher and broader principle of "regard for Divine truth, that it might be a system of "Evangelical theology in the words of Holy Scripture." The fact above stated is in some slight degree amusing, but we have no intention of dealing lightly with the book under review, which is really a very useful one indeed to students of Biblical theology. The author's plan is to assign a portion of his work to each of the several doctrines which go to make up a complete body of divinity. Each section commences with a question: *e.g.*, "Can God be defined?" This is answered by various passages of Scripture. Then each doctrine is treated in detail, sometimes negatively, sometimes positively, and sometimes again in both ways. The writer may have his own pet doctrines; this is more than probable: but he has dealt with them just as with the "sects," and the result of his impartiality is a well-balanced book which we commend to our readers.

Memorial Volume. Sermons by the late Rev. ROBERT FRENCH, M.A. With a Biographical Sketch by the Rev. JOHN BROWN JOHNSTON, D.D., Govan, Glasgow. (Edinburgh: William Oliphant and Co.). Of the two parts of this neat little volume the "Biographical "Sketch" is the more interesting. It lovingly pourtrays the career of a man more remarkable for earnestness and devotedness to his work, than for great acquisitions or brilliant talents. Born in somewhat humble circumstances, he nevertheless was able to go through his University credit, and to take his degree of M.A. He was first engaged as a city missionary in Glasgow, under the auspices of the U. P. congregation at Greyfriars, in one of the most degraded districts of the city, where he laboured with a self-denial and zeal which commended him to all. His success was great. In the same spirit, and with the same results, he afterwards took charge of another district, with the support of another church. He then accepted a call from Dunfermline, where he remained two years, yet, though the time was short, it was on all hands acknowledged that his influence was deeply and widely felt in the district. His last charge was at Bootle, Liverpool, where he succeeded Dr. Taylor. He occupied this but a few months, being cut off by death at the early age of thirty. The sermons in this volume were preached at Bootle. They bear the writer's characteristics—common sense and fervour. As specimens of pulpit talent they are surpassed by many; but, as commentaries on the *man* himself, they will be read with sad thankfulness by his many friends.

Heavenward Ho; or Story Coxen's Log. By SAMUEL COWDY, F.R.H.S., Minister of Arthur-street Chapel. (London: Charles Griffin and Co.) Not a few readers would content themselves with just scanning over the title of this work, and then, without looking further, would lay it down with some feeling of commiseration for the author, who, however devoutly or chivalrously, has nevertheless, they think, undertaken an impossible task. For, somehow or other, "the immortal dreamer" is popularly supposed to hold an absolute monopoly of his own special genius, and an allegory "after the manner" of Bunyan can scarcely evade the charges of presumption. The book before us, however, at most, is indebted to its great predecessor for the bare idea of a spiritual analogy; the heavenward journey, by land, having suggested another by sea. The technical knowledge necessary for such an undertaking is very considerable, and the author largely possessed that, it being evident throughout the book, that he is drawing upon his own experience of sea-faring life. He has succeeded in producing a very readable and interesting work, which is sure to attract and repay the attention of not a few devout minds. The writer's tone is devout, and his knowledge of Scripture is undoubted. He has written to the Christian heart. We will only add that the book is beautifully printed and got up; one of the neatest we have seen for a long time.

MR. GLADSTONE ON LITERATURE AND LIFE.

Mr. Gladstone, in the course of his speech as president at the dinner of the Royal Literary Fund, which was held on Wednesday night at Freemasons' Hall, made the remark that if in former times of simpler habits and less complex civilisation literary culture has been useful and needful to mankind, the stress of that need is multiplied tenfold under the conditions of modern life. He referred particularly to the enormous increase of wealth. Strong language might be used, and yet even strong language might fail to convey the astonishing process which has now been going on amongst us for the last thirty years, and going on with an accelerated rate of movement, if not in every one of those years, at least in the latter portion of the period as compared with the former. I know but one way in which it is possible to convey to the mind an idea of what has been in our lifetime the increase of the wealth of the country, and it is this—if in a very few words I can make myself understood. Supposing that at the close of the great war in 1815 there had been no wealth whatever in this country, no stored capital in any form, that the riches of the country had been completely exhausted, and had stood at zero—this is a strong supposition I am making, but it is only for the purpose of computation; if since 1815 we had created wealth in every way at the same rate as we have been creating it recently, the whole that England now possesses might have been brought into existence in the period, presuming that you had then started from nothing. Certainly that is an astonishing statement; but I believe it is perfectly capable of being verified by reasonable computation. But what does all that mean? It means the accelerated creation of wealth, the accelerated movement of the human mind and the human appetite connected with its creation; it means the multiplication of temptations; it means the greater power of the outer world over the inner man; it means the application of more startling and bewildering instruments of excitement in the daily course of life of large masses of the community, and those, perhaps, its most energetic and most influential portion; and if from the acquisition of wealth you turn to the question of its consumption here, we meet again with other sources of danger not less formidable in the incessant growth and elaboration of personal luxury and in the most insane appetite which appears to possess and to carry away the minds of whole classes among us in the determination not to be behind your neighbour in self-indulgence; not to be behind him in that growth of luxury and that love of self-indulgence displayed on one side, or in that powerful excitement on the other side which attends an energetic and speculative system of trade and commerce. Neither of these are congenial to the purposes or means of literature. Both tend to lead off the human mind, in a great degree, either from the creation of works worthy of living, or from the appreciation of those works when they have been created. Nay, they import dangers into literature itself. That admirable periodical press which is so beneficial and so wonderful, and to which we all owe so great a debt, has itself, notwithstanding, its besetting dangers, for it tends to rapidity rather than to solidity, to work of the superficial and the popular kind rather than to the thorough, the exhaustive, and enduring handling of great questions. It tends again—inasmuch as the producer of literary work must in a great degree conform himself to the taste of those for whom he writes—it tends to the introduction partly of what is called the sensuous tone, and partly to a passionate excitement in our literary creations, neither of which are favourable to their permanent vitality. I think also it may be observed without offence that if we cast our eyes abroad over the literary world, either the periodical or the other, it is impossible to deny that, great as is the mental activity of the period, and great as are its triumphs, yet the growth of the critical faculty is somewhat out of proportion to the growth of the constructive portion. In an earlier part of his speech, referring more particularly to the objects of the Literary Fund, Mr. Gladstone said the multiplication of books was not to be regarded as being, *per se*, a service to society—and to give way to the promptings of ill-considered ambition, and to desert the paths of more useful and homely callings for the purpose of producing a volume of verses by a working man, or some other production which is to find its title to approval, not in its intrinsic merit, but in the utter disadvantages of the position of the man who produces it—to encourage the multiplication of works which can be fairly thus described was neither wisdom, nor humanity, nor mercy.

The Dean of Westminster, Lord Houghton, Mr. Walter, M.P., Earl Stanhope, Mr. Anthony Trollope, the Bishop of Derry, Mr. J. L. Motley, and Mr. Tom Taylor, were among the speakers.

Miscellaneous.

THE FIJI ISLANDS.—The London correspondent of the *Scotsman* learns on good authority that the annexation of the Fiji Islands is likely to be nearer at hand than might be supposed from the answer which Lord Kimberley lately gave to a deputation which waited upon him, several members of the Cabinet being favourable to the policy. If any change at all is made, it will not be in the direction of a protectorate. It will be annexation pure and simple.

THE RECENT FROST.—The frost of May 19 last will probably be as well remembered as that of May 19, 1872. In the year 1867 the spring was unusually forward, and the British islands were swept of their vegetation as if a sirocco had passed over. We were jubilant as to the prospect of a fruit crop, but we must confess we are now considerably cast down, though for the present hopeful that the mischief we have witnessed may be local rather than general. Our potatoes are killed to the ground, many pear-trees that were smothered with incipient fruit are shrunk and blackened as if by fire, and luxuriant growths of ivy that on Monday were greener than the greenest grass, were on Tuesday black and shrivelled as if the walls had been enveloped in flames. The most curious effect of the frost was seen in the broad beans, which were just coming into flower. On Tuesday morning they were lying on the ground as if trodden on or perishing for want of moisture.—*Gardener's Magazine.*

FARMERS AND LABOURERS IN ESSEX.—"A Halstead Farmer" writes:—"The farmers in Halstead, with only one or two exceptions, decided against a lock-out, and an association has been formed upon this basis, avoiding even the calling it a defence association, but a club for consultation and mutual assistance. (I have enclosed copy of rules.) Judge of my surprise to see in a leader in the *Nonconformist* of the 21st ult. the following remarks:—'In the Halstead district there is another farmers' association, and a lock-out has just been declared after some weeks' parleying, the men having maintained a very determined attitude.' There has not been any lock-out, nor is anything of the kind intended; the men have not been asked to separate from the union, and the determined attitude of which you speak has not been manifested. There has been a lock-out in Suffolk and some parts of Essex, but as far as Halstead is concerned your remarks do not apply."

THE TICHBORNE CASE.—The trial of the Claimant in the Court of Queen's Bench for perjury was suspended on Friday, and will be resumed to-day. The opening speech of Mr. Hawkins occupied between five and six days, the reading of the defendant's examination took up twelve days, the rest of the time has been occupied by oral evidence. Altogether, sixty-seven witnesses have been examined. The evidence has ranged itself under several distinct heads—Paris, Stonyhurst, the Army, Ireland, the English family life of Roger,

South America, and Australia. As to the Paris life of Roger, six witnesses have been examined—Chatillon and his wife, D'Aranza, Gossen, the Abbé Lefevre, and the Abbé Salis, to whom may be added the Abbé Toursel as to the early English life of Roger. As to Stonyhurst, two, Sir J. Lawson and Mr. Mannock. As to the army, Gibbes has proved a declaration by the defendant that he was only in it a few days, and was never an officer, and this evidence was confirmed by Cubitt. As to Ireland, Lady C. Wheble has been examined. As to South America, Captain Oates, who saw Roger on board the Bella, has been examined. Of these witnesses, ten have sworn that the defendant is not Tichborne. Then, nine or ten witnesses have been examined from Australia—Gibbes, Cubitt, Hawkes, Hopwood, Miller, Smith, Telfer, Hodson, and Mrs. Mina Jury, and of these several swore that the defendant was Orton. Then, there were thirty-four witnesses from Wapping, who have also sworn he is Orton. Altogether, forty-two have so sworn, and thus upwards of fifty have sworn he is not Roger Tichborne.

THE CHALLENGER.—By private letter (says the *Morning Post*) we hear of the arrival of her Majesty's ship Challenger at Halifax on the 9th of May, having run a section line between Bermuda and New York. After filling up with coals and provisions she sailed for Bermuda on the 19th. The letter further contains some very interesting information. The bottom between Bermuda and the American coast was found to be fairly level, at a maximum depth of 2,850 fathoms, to within about 150 miles of the land, where it rises with a rather abrupt inclination to the shallow water. Immediately outside the Gulf stream a depth of 2,425 fathoms was found, and inside only 1,700 fathoms. In the Gulf Stream itself the line ran out 2,625 fathoms without reaching the bottom, but it was a doubtful sounding, as probable the rapid surface current pressing against the upper part of the line was dragging it out of the perpendicular. The Gulf Stream was found to be about sixty miles broad, its presence being manifested in the most unmistakable manner, as the stream rushed past the ship at the rate of over three miles an hour while she was anchored to a current drag lowered into the stationary water below it, and forced to steam ahead at that rate to keep the suspending line straight up and down. The several temperatures taken during the passage are extremely instructive and important, showing as they do that a band of warm water of about 64 deg. of Fahrenheit, and 400 fathoms in thickness, extends from the eastern margin of the Gulf Stream to within a short distance of the West Indies, enclosing the island of Bermuda, and raising the actual temperature of its superficial water above that of the corresponding layer 600 to 700 miles farther south. If this land is connected with the similar one only 8 deg. colder, which is known to exist on the opposite side of the Atlantic, off the coasts of Europe, as it in all probability does, the old calculations concerning the influence of the Gulf Stream on the European climate, which merely take into account the actual volume of the stream itself as it issues from the Straits of Florida, will have to be reconsidered for whatever credit is given to its warming properties. This vast body of apparently sluggishly-moving water, 1,000 feet in depth, and occupying the whole of the northern part of the Atlantic, must also claim a considerable share in the combined general modification of the climate. There are various surmises as to the source and efflux of this stored-up heat, which it is hoped observations between this and the Azores will settle, but if not finally completed, the Challenger has evidently fully performed her share of the work of the Atlantic before starting, as she must shortly do for the Cape of Good Hope, to prepare for her southern cruise into the Atlantic seas during the fine season. Many on board regret leaving questions like this uncompleted, but her mission is to open up as many new fields for inquiry as possible, and not to spend her valuable time at one place completing observations that can be accomplished with local means at a far less expense. It appears that the cold surface-current running to the southward along the American coast merely cools the upper waters, the bottom water is not affected by it; in fact, the temperature observations hitherto made all indicate that the cold water at the bottom of the Atlantic is derived from an Antarctic source.

RELEASE OF THE LABOURERS' WIVES AT CHIPPING NORTON.—Nine of the sixteen women imprisoned for unionist demonstrations were liberated last Wednesday; and the remaining seven on Saturday. In both cases there were popular demonstrations on the road from the goal to their homes. The seven set at liberty on Saturday had a sort of triumphal progress through Oxford, and they were most heartily received both there and at Chipping Norton. A meeting was held, and the conduct of the magistrates was condemned most indignantly. Mr. Wm. Mackenzie, of Trevor-square, Knightsbridge, writes that he took down the following statements by two of the women sent to prison by the magistrates at Chipping Norton on Sunday morning:—

(Statement of Mary Pratley.)

I was nursing my baby from the breast, the child was only ten weeks old; I had as good a breast of milk as any woman in England when I went into prison, but while there had scarcely any, owing to my not having proper food. I had nothing but bread and skilly; I felt the want of a little tea very much. I got rheumatism in my shoulders and limbs very bad, chiefly, I think, owing to the night drive, which was both cold and wet. The doctor came each morning; he looked at my hands the first day. He made no inquiry either about my state or that of the baby. My baby was taken away undressed from the Chipping Norton police-station in the middle of the night. I begged Superintendent Lakin to give me time to put the child's clothes on, but he refused, saying, "You must come at once, there is no time to mess about." We were placed in the open van. I wrapped up the child the best way I could in its clothes. The child took a very bad cough, and coughed till it was black in the face on the Sunday when we were in the prison, and the matron saw it. My baby was accustomed to have a little sop, with sugar. I told the matron the child would not take the sop without sugar. She said no sugar was allowed. I was allowed only half-a-pint of milk morning and evening for the child. Neither the governor, nor the chaplain, nor the doctor, nor the visiting magistrates ever asked whether I had food enough for the child or myself, or whether I was suckling the baby.

June 1. MARY PRATLEY × Her mark.

(Statement of Elizabeth Pratley.)

I had while in prison nothing but bread and skilly, no milk, beer, or meat, or broth. My baby, seven months old, was with me. I received for it what they called a pint, but it was not more than three-quarters of a pint of milk, twice a-day, not near enough for the child. No milk was allowed for the child during the night-time; only a very little sugar once a-day for the child's sop at dinner-time. At home it always had plenty of sugar both with its milk and its sop, and always some milk in the night. The child suffered very much from want of proper nourishment and from there being no fire in the cell. I also suffered from want of better food, and from cold. I could hardly sleep at nights. I hardly got an hour's sleep any night. The child could not sleep at night, it was so hungry. The doctor saw me twice, but made no inquiry about the baby nor ever looked at it. The child caught cold and coughed so much the night before last (Friday night) I thought it would have died. The child was not unhealthy, but was never strong, and has been a great deal worse since. I got a very bad cold from travelling by night, and, from the dampness of the prison cell, I could hardly speak the day after I came home, my throat and chest were so bad and my limbs ached so. I am still not well by a long way.

June 1. ELIZABETH PRATLEY × Her mark.

Gleanings.

The poorest education that teaches self-control is better than the best that neglects it.

A milkman is said to have left a can of water by mistake at a customer's house, and the customer never discovered the error.

"I am not myself to-day," said a bore to a wit.—"No matter," was the reply; "whoever else you may be, you are a gainer by the change."

An Iowa paper advertises for "an apprentice, girl or boy, we don't care which, only so the office be kept clean and the wood sawed."

It has been decided by sixteen votes against twelve, that beer be not included in the dietary at Brighton workhouse. This led to a "strike" of the female inmates.

Theodore Hook once said to a man at whose table a publisher got very tipsy, "Why, you appear to have emptied your wine-cellar into your bookseller!"

One who is, perhaps, a little too critical, says that the majority of country preachers would burn quite as well as the old religious martyrs—they are so dry.

The following epitaph is in a churchyard in Surrey, on the Rev. John Altropp, who was clergyman of the parish for 71 years:—

Come, let all the parish rejoice at his fall,
For had he lived longer, he'd buried us all.

A GOVERNMENT WHISKY SHOP.—The *Newcastle Chronicle* tells a good story of a curious mistake made by an Irishwoman, who lately went to the post-office, thinking it was a public-house, bottle in hand, and asked for 8d. worth of whisky. A clerk, managing to preserve his gravity, took the bottle to the water-tap, and filled it with the sparkling liquid supplied from Whittle Dene; corked it up, and then returned it to the visitor, telling her that he hoped she would be a good customer in future, but generously declined to accept payment, as that was the first time she had honoured the establishment with her patronage. The woman, who evidently was unaccustomed to such liberality, expressed her thanks in eulogistic terms, and "went on her way rejoicing."

MR. SUMNER REASONING WITH MR. LINCOLN.—The coloured people of the district of Columbia celebrated the anniversary of their emancipation recently, and paid their usual regards to Mr. Sumner, the procession halting before his house, while the band played "Auld Lang Syne." Professor Greener, in his address, related the following anecdote:—"It was after nine o'clock on the evening of April 15, 1862, when Senator Sumner, being no longer able to restrain his pent-up anxiety, called on Mr. Lincoln. He was received with that cordiality and respect which Mr. Lincoln always manifested toward him. 'Do you know who at this moment is the largest slaveholder in this country?' he asked of the astonished President. 'It is Abraham Lincoln; for he holds all the three thousand slaves of the district, which is more than any other person in the country holds.' He then pleaded with the President for his signature to the bill; showed him the value of it as a precedent to the country and as a stimulus to the anti-slavery element of the Republican party; as an act of justice to the suffering and the lowly; reminding him of his own humble origin, and the curse which slavery had thrown upon his early days. Then, warming with that enthusiasm for which our senator is so noted, he said, 'Why, Mr. President, I cannot see how you dare trust yourself to sleep to-night, commending yourself to your Maker, and remember that you have it in your power to free three thousand human beings! Suppose you should die to-night, do you think your spirit could look back upon this great act of justice unperformed, and feel that Abraham Lincoln had done his duty?' The next morning, fellow-citizens, as if in response to this great appeal, the flashing wires sent forth the message of the President approving the bill."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

EDEN—CLARK.—April 16, at the Baptist Chapel, Brown's Town, Jamaica, by the father of the bride, Timothy Sharpe Eden, son of William Eden, Esq., Custos of the Caymana Islands, to Catherine Alice, fourth daughter of the Rev. J. Clark, of Brown's Town.

DICKENSON—MUSSON.—May 26, at Gallowtree Gate Chapel, Leicester, by the Rev. A. Mackennal, B.A., Mr. George Dickenson, of York, to Bessie, second daughter of the late Ebeneser Musson, Thame, Oxfordshire.

BARNARD—ADAMS.—May 29, at Graham-street Chapel, Birmingham (by the Rev. C. Vince), Henry A. Barnard, of Birmingham, to Martha Cort Ogden (Pattie), second daughter of Thomas Adams, Esq., of the Ivies, Edgbaston, Birmingham.

DEATHS.

CALLEN.—May 30, at Brachsaa, Dumbarton, N.B., James Callen, Esq., aged 54 years.

COOTE—At the Priory, St. Ives, Hunts, Charles Coote, Esq., aged 34.

WATERMAN.—June 1, Thomas Waterman, Ashgrove House, Redland, Bristol, aged 74. Friends will please accept this intimation.

NOTICE.—Messrs. Hottot-Boudault have made a new arrangement with Messrs. P. and P. W. Squire, 277, Oxford-street, so that they can supply that valuable digestive agent, Boudault's Pepsine, at the same price as charged by the manufacturers in Paris. BOUDAULT'S PEPSINE. The only one supplied to the Hospitals of Paris since 1854. Prize of the French Institute, 1856; Sole Medal Paris Exhibition, 1867; Silver Medal, 1863; Gold Medallion, 1872. Powder, 5s. Wine, 4s. and 8s. Pills, 3s. Lozenges, 3s. Depot—277, Oxford-street, London.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

PREACHERS.—Where large congregations have to be addressed, or the speaker is suffering from dryness of the throat organs, nothing will be found more effectual than Cooper's Effervescing Lozenges, or solid thirst quenchers, pronounced by the medical press the best invention extant. Sold in bottles, price 1s., by post 1s. 2d., at 26, Oxford-street, and by all respectable Chemists.

HOLLOWAY'S OINTMENT AND PILLS.—Amongst the many bad effects resulting from climatic variations, it is notable that the circulation of the blood becomes brisker, and congestion of the capillaries much greater during spring, hence the frequent appearance at this time of pimples, blotches, &c. Holloway's remedies cannot be too highly commended for the favourable influence they exert upon the skin. In all eruptions, cutaneous inflammations and ulcerations, the detergent qualities of this Ointment render it so efficacious in first cleansing and purifying the diseased part, and afterwards inducing renewed and healthy action, that the skin not only grows sound, but soft and silky, and fully capable of efficiently performing its functions and releasing the circulation from oppression.

Markets.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59	to 64
Ditto new	51	56
White	60	68
„ new	51	56
Foreign red	61	64
„ white	64	66
BARLEY—		
English malting	31	35
Chevalier	42	50
Distilling	32	36
Foreign	24	27
MALT—		
Pale	66	74
Chevalier	—	—
Brown	55	60
BEANS—		
Ticks	32	35
Harrow	34	38
Small	—	—
Egyptian	36	38

	Per Qr. s.	s.
PEAS—		
Grey	33	to 35
Maple	38	41
White	36	40
Boilers	36	40
Foreign	37	39
RYE—	36	38
OATS—		
English feed	21	27
„ potato	27	33
Scotch feed	—	—
„ potato	—	—
Irish Black	19	21
„ White	17	26
Foreign feed	18	23
FLOUR—		
Town made	47	55
Best country households	43	47
Norfolk & Suffolk	36	43

BREAD, Wednesday, June 4.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, June 2.—The total imports of foreign stock into London last week amounted to 16,147 head. In the corresponding week in 1872 we received 11,795; in 1871, 17,195; in 1870, 17,868; in 1869, 16,637; and in 1868, 5,907 head. There was

a moderately extensive supply of foreign stock on sale here to-day, and some very excellent beasts from Spain and Denmark were on offer. Two Oporto beasts attracted much attention from their great size, and they realised, we understand, £50 each. The total number of Oporto beasts on sale was 228. There were also 241 Danish, and 324 Gothenburg beasts on offer. The supply of English beasts on offer was but moderate, and there was no arrivals from Scotland, the season being over. Owing to the high prices at which the stock had been purchased in the country, sales progressed somewhat slowly, but the supply regularly consigned was disposed of at an early hour at very satisfactory prices. In fact, choice breeds commanded as much money as 6s. 6d. to 6s. 8d. per 8lbs. About an average supply of sheep was on sale; without being at all active, a steady demand prevailed, and full prices were realised. Prime Downs and half-breds sold at 6s. to 6s. 4d. per 8lbs. Lambs were in moderate supply, and the demand for them was quiet at 8s. to 8s. 6d. per 8lbs. Very few English calves were on offer, but there was a fair show of Dutch. The best qualities made 6s. 4d. to 6s. 6d. per 8lbs. Prime male pigs sold at high prices, but large hogs were difficult of sale.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	5	4	to 5	8	Pr. coarse wooled	6	0	6	2
Second quality .	5	10	6	0	PrimeSouthdown	6	2	6	4
Prime large oxen	6	2	6	4	Lge. coarse calves	5	0	5	8
Prime Scots . .	6	6	6	8	Prime small	6	0	6	6
Coarse inf. sheep	5	0	5	6	Large hogs . .	4	4	4	10
Second quality .	5	8	6	0	Neat sm. porkers	5	0	5	6

Lamb, 8s. 0d. to 8s. 6d.

METROPOLITAN MEAT MARKET, Monday, June 2.—A rather small supply of meat has been on sale here to-day. Transactions were moderate, at the quotations annexed.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	8	to 4	4	Inferior Mutton	4	4	to 4	8
Middling do. .	4	4	4	10	Middling do. .	5	0	5	8
Prime large do.	5	0	5	6	Prime do. . .	6	0	6	8
Prime small do.	5	6	6	0	Large pork . .	4	4	4	8
Veal	5	4	5	10	Small do. .	5	0	5	6
					Lamb	8	0	8	8

PROVISIONS, Monday, June 2.—The arrivals last week from Ireland were 215 firkins butter, and 4,237 bales bacon; and from foreign ports 28,665 packages butter, and 1,491 bales and 818 boxes bacon. The prices of butter in Ireland are still too high for this market. The supplies of foreign were good, and at the close of the week a further decline of 4s. to 8s. per cwt. was submitted to; best Dutch 96s. to 98s. The bacon market was steady for best Waterford, without change in price; and less pressing to sell Cork, Limerick, &c., which declined 2s. per cwt.

HOPS.—BOROUGH, Saturday, May 31.—During the past week extreme firmness has characterised our market, with a slight speculative demand. Reports this morning from the plantations state there is a sprinkling of "fly," which, with unfavourable weather, may ripen into a severe attack. The "bine" to be very backward. In anticipation of an advance in values, many parcels have been withdrawn from sale. Continental markets are firm. Mid and East Kent, 5*l.* 0s., 5*l.* 5s. to 6*l.* 6s.; Weald of Kent, 5*l.* 0s., 5*l.* 5s. to 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 5s., to 5*l.* 15s.; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 2.—The supplies of English potatoes, more particularly those of flukes, are short, and the rates generally are not supported. Foreign potatoes, however, are more readily dealt in, and realise higher prices. Best Kent and Essex Regents, 180s. to 240s. per ton; Ditto secondary, 150s. to 180s.; Rocks, 110s. to 140s.; French and Belgian kidneys, 120s. to 160s.; German Regents, 110s. to 140s.

SEED, Friday, May 30.—Very little business is now passing in any description of cloverseed, and prices are nominal for all samples of red. There are a few buyers for fine qualities of trefoil to hold over, but low rates are paid. Stocks are very moderate. Fine white mustardseed sold in small lots, at fully as much money, but there was little passing in brown sorts for want of supplies. Fine English rapeseed was taken off at quite as much money in limited parcels. Fine English linseed is scarce, and commands high figures. Fancy Imperial Blue Peas are wanted, and being offered sparingly, are held very high.

COVENT GARDEN, Friday, May 30.—The supply here is not so good as it was, especially in first-class articles, which are in very fair request, and business generally more satisfactory. Importations continue heavy, and comprise lettuces, endive, carrots, turnips, potatoes, artichokes, cherries, and apricots, with a few strawberries.

WOOL, Saturday, May 31.—The wool trade has been without feature. English qualities have been in moderate request, and have been steady in value. The public sales of colonial produce are progressing evenly. Australian wool maintain late rates, and Cape are rather better.

OIL, Saturday, May 31.—For linseed oil a moderate demand has been experienced, and prices have been steady. Rape has been quiet. Other oils have sold slowly.

Advertisements.

MILL HILL SCHOOL.

THOMAS HUGHES, Esq., M.P., has kindly consented to preside on NEW FOUNDATION DAY, WEDNESDAY, 11th June, 1873. Luncheon at 2.30. Distribution of Prizes at 5 o'clock.

Fuller Particulars on application to the Secretary, Mill Hill School, N.W.

REQUIRED, by a LADY, after the Midsummer recess, a RE-ENGAGEMENT in a Gentleman's Family. Acquirements—advanced English, French perfected in Paris, good German, Latin, Italian, Music, and Singing. Five years' testimonial.—Address, M.E., "Nonconformist Office, 18, Bouverie-street, London.

LARGE BUILDING to LET on LEASE.—Messrs. JONES and Co. have instructions to LET the LARGE and SUBSTANTIAL BUILDING known as the ALEXANDRA THEATRE, situate upon the HIGHBURY-BARN ESTATE, capable of holding an audience of about 1,000 persons, and suitable for the purposes of a Chapel, Mission-hall, Institute, or for a Pantechnicon. The locality is respectably inhabited, and some denominations are not represented. The Estate is being built upon, and will contain about sixty houses of a superior class. Offices, 34, New Bridge-street, E.C.

LONDON NONCONFORMIST COMMITTEE.
OFFICE—13, Fleet-street, E.C.
PRESIDENT—JAMES HEYWOOD, Esq., F.R.S.
TREASURER—James Spicer, Esq.
HON. SECRETARIES { Rev. John Edmond, D.D., Rev. S. H. Booth, Rev. J. G. Rogers, B.A.
ACTING SECRETARY—Rev. Joseph Shaw.

OBJECTS.

I.—To watch current events in their relation to the interests of Nonconformists.
II.—To promote organisation among Nonconformists, so as to secure combined action on the part of the various denominations.
III.—To secure Religious Equality for all, and the withdrawal of State aid from any denomination or denominations.
IV.—To aid in carrying out the principles embodied in the resolutions adopted by the Manchester Nonconformist Conference of 1872.

PUBLICATIONS OF THE COMMITTEE.

[To be had of Jas. Clarke and Co., 13, Fleet-street.]

The RELIGIOUS ELEMENT in PRIMARY EDUCATION: a Paper read at the Annual Assembly of the Congregational Union of England and Wales, May, 1872; and an Appendix in reply to Rev. T. Binney. By J. G. Rogers, B.A. Price 9d.

WHY OUGHT NOT the STATE to GIVE RELIGIOUS EDUCATION? By J. G. Rogers, B.A. Price 3d.

The EDUCATION QUESTION in RELATION to the CITIZENSHIP of WESLEYANS. By Rev. H. W. Holland. Price 3d.

Thr STORY of the DUCATION ACT. A Retrospect. Price 2d.

In the Press, and shortly will be published,

The CONSCIENCE CLAUSE of the EDUCATION ACT. By Rev. Samuel Pearson, Liverpool.

N.B.—A considerable allowance to persons taking a quantity.

Ministers and others desirous of having Lectures in their respective localities, in London and its suburbs, or in the South of England, are requested to communicate with the Secretary,

Rev. JOSEPH SHAW, 13, Fleet-street, E.C.

By whom also contributions to the work of the Committee will be thankfully received.

REOPENING of the BOROUGH-ROAD CONGREGATIONAL CHURCH, and DEDICATION of the NEW SCHOOLS and CLASS ROOMS.

SUNDAY, June 8th, 1873.—The Rev. G. M. MURPHY will preach; Morning at 11, Evening at 6.30.

MONDAY, June 9th.—The Rev. ARTHUR MURSELL will preach.

TUESDAY, June 10th.—A Service of Praise and Short Addresses by Revs. J. Marchant, P. J. Turquand, W. Tozer, J. De K. Williams, &c. Andrew Dunn, Esq., will preside.

WEDNESDAY, June 11th.—The Rev. BOWMAN STEPHENSON, B.A., will preside, and Mr. THOMAS COOK, the Celebrated Traveller, will give an account of his recent Tour round the World, with special reference to Missions, &c., in Japan, China, and India.

THURSDAY, June 12th.—The Rev. R. ROBINSON will conduct the preliminary Service, and the Rev. W. BRADEN will preach.

FRIDAY, June 13th.—A TEMPERANCE DEMONSTRATION.—The Rev. G. M. MURPHY will preside, and addresses will be delivered by the Rev. W. A. Essery, Jabez Inwards, Esq., and others.

SATURDAY, June 14th.—The Rev. NEWMAN HALL, LL.B., will preach.

All the Week Evening Services and Meetings begin at 8.

Collections will be made at the close of each service, and contributions from any friends will be thankfully received by the pastor or Mr. H. King, 4, York-street, Blackfriars-road.

NEW CONGREGATIONAL CHURCH, Chase-side, Enfield, Middlesex (for the united congregations of Zion and Chase-side Chapels).—A BAZAAR in AID of the BUILDING FUND will be held (by favour of Colonel Somerset) in the Riding House, Enfield-court, on the 1st, 2nd, and 3rd of JULY. Contributions are earnestly solicited. Parcels may be sent to Mrs. H. S. Toms, the Manse, Enfield, N. Further particulars will be gladly furnished by the Secretary, James Hallewell, 11, Old Bailey, E.C.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL SERMON will be preached in the METROPOLITAN TABERNACLE, NEWINGTON, on SUNDAY, 8th June, by the Rev. ALEXANDER HANNAY. Service to commence at 3.15 p.m.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL, for Children of both sexes between seven and eleven years of age, from any part of the Kingdom.

FORTY VACANCIES ARE DECLARED. Candidates for the July Election must be nominated before the 14th June. Forms to fill up may be had on application.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, E.C.

VIENNA EXHIBITION.

VISITORS to this Exhibition are respectfully informed that they may obtain at No. 10, Rothenthurm Strasse, the illustrated and other publications of Messrs. Partridge and Co., the Dublin Tract Society, the Monthly Tract Society, the Sunday School Union, in various languages, with English and Foreign Wall Sheets, the "Children's Friend," and the 'British Workman," &c., &c.

NEW HOMES in AMERICA.—There are a Number of Farms for Sale in the best Sections of Virginia, varying in price from 12s. per acre, which are as beautiful, productive, and homelike as any in England. For papers and all information address the Foreign and Colonial Estates Exchange Agency, 34, New Bridge-street, Ludgate-hill, London, E.C.

TO LADIES.—The SHOWROOM of a COSTUME WAREHOUSE has opened on a new principle. The NEWEST FASHIONS in COSTUMES, Skirts, Polonaises, Lace, and Fancy Goods, Millinery, Bonnets, and Hats, with Children's Dresses in great variety. Every article Wholesale price, marked plain figures. Ladies are invited to make an early inspection of the Millinery Department. Open Ten to Six.—24, Cursitor-street, Holborn, near the Baptist Mission House.

HOSPITAL SUNDAY, 15TH JUNE.—The HONORARY SECRETARIES ATTEND the Mansion House DAILY at 2.30; and the Secretary may be seen any day between 10 and 4 o'clock.

A Full List of assenting Ministers will be published.

Those Ministers who have not yet replied to the invitation of the Council are earnestly solicited to do so, and those who by accidental omission may not have received the invitation of the Council are requested to write to the Secretary, W. H. Ramsay, Esq., at the Mansion House, who will forward BILLS for NOTICE BOARDS and all necessary papers for the use of the co-operating Ministers.

HOSPITAL SUNDAY, 15TH JUNE.—CONTRIBUTIONS to this FUND will be received by the LORD MAYOR and Treasurer at the Mansion House up to the 30th inst.

W. H. RAMSAY, Secretary.

1st June, 1873.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

At the ANNUAL MEETING of this School, on 29th April, S. MORLEY, Esq., M.P., in the Chair, an urgent desire was expressed that SEVEN BOYS, in addition to the seven elected, should be admitted into the School, and that the Committee should, as speedily as possible, fill this house to its limit of 100 boys from its present number of 80.

To enable them to do this without undue risk of debt, the following Gentlemen have kindly engaged to form a Guarantee Fund, to be available in case of need, and to be applied *pro rata*:—

S. Morley, Esq., M.P.,	£50	per annum	for 3 years.
T. B. Le Lacham, Esq.	50	"	"
R. Cunliffe, Esq.	20	"	"
J. V.	50	"	"
E. Sheffield, Esq.	5 5s.	"	"
Rev. D. Blow.....	5 5s.	"	"
Rev. W. Tyler	10 10s.	"	"
W. Griffith, Esq.	25	for this year.	

The Committee earnestly solicit further contributions towards this fund, that the two objects of complete occupation of the house and freedom from debt may both be accomplished. TWENTY ADDITIONAL BOYS on the foundation will involve an ADDITIONAL EXPENDITURE of at least £500, and they are exceedingly anxious at once to raise the Guarantee Fund to a similar amount.

JOSIAH VINEY, Hon. Sec.

Highgate, 26th May, 1873.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

At the ANNUAL MEETING of this School, held on 29th April, Samuel Morley, Esq., M.P., in the Chair, the following resolutions, among others, were passed:—

"That in view of the large and increasing amount expended on the board and education of the boys in the Congregational School, it is henceforward a rule that an ANNUAL COLLECTION towards its funds be made by the father (being a pastor) of each boy on the foundation during his continuance in the school."

"That the following words be added to the 17th rule:—'Also a limited number on higher terms at the discretion of the Committee.'"

In accordance with the above, the Committee respectfully request the Parents of the boys to endeavour to arrange for a Collection in their respective places of worship some time previous to the close of the financial term, 31st March, 1874.

They will also be willing to confer with Ministers who may desire to secure for their sons the educational advantages of Lewisham School, and whose incomes may enable them to pay a larger sum than £20 per annum.

JOSIAH VINEY, Hon. Sec.

Highgate, 26th May, 1873.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

R. B. CONNELL, Esq., Exhibitioner, Cargill Scholar, and Prizeman of the University of Aberdeen.
A. D. CAMPBELL, Esq., Associate of the Royal College of Preceptors.
HENRY TAYLOR, Esq.
Rev. P. P. ROWE, M.A. London.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris.

EXTRA MASTERS.

ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
THOMAS ROBERTS, Esq., Chemistry.
Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

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Botany	Prof. BENTLEY, King's Coll.
French Language	Dr. MANDROU.
German Language	Dr. GERNER.
Italian Language	Signor SUINO.
English History	Dr. KEMSHEAD, Dulwich Col.
Globes and Natural Science	E. H. WEST, M.A.
Physical Geography ...	Mr. JONES, F.R.G.S., F.G.S.
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Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ	H. W. MONK, Esq., King's Col.
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NEW FOUNDATION DAY, WEDNESDAY, the 11th of JUNE, 1873.

THOMAS HUGHES, Esq., M.P., Author of "Tom Brown's School Days" has kindly consented to preside, and

The Rev. HENRY ALLON, D.D., to act as Vice-President.

PROGRAMME OF PROCEEDINGS.

Ten o'Clock.—Cricket Match between First Eleven and Second Eleven, the latter supplemented by Visitors.

One o'Clock.—The Boys' Dinner, in a Marquee erected in the Playfield.

Half-past Two.—Luncheon in the Dining Hall.

At Half-past Four the New Organ will be opened by WALLIS NASH, Esq., and Messrs. NIEDERHEITMANN and PAYNE.

Five o'Clock.—Brief Report by the Head-Master, R. F. WEYMOUTH, Esq., D. Lit., M.A., and Distribution of Prizes and Certificates in the Chapel by THOMAS HUGHES, Esq., M.P. (The Prizes, as well as Drawings, Botanical Collections, Specimens of Writing, &c., will be on view all day in the Chapel until Four o'Clock.)

Six o'Clock.—Tea and coffee.

In the Evening.—Choral Music in the Chapel, and various games—bowls, croquet, quoits, &c.—on the Lawn and in the Playfield.

Omnibuses will meet all trains arriving at and departing from the Great Northern Station, Mill-hill, between Noon and Ten P.M.

N.B.—Application for Tickets for the luncheon to be addressed to the "Secretary, Mill Hill School, Middlesex, N.W.," not later than Wednesday, the 4th June. Gentlemen, Seven Shillings and Sixpence; Ladies, Five Shillings. Tickets to be produced on entering the Hall.

ROBERT H. MARTEN, B.A., Secretary.

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Principals—The Misses HOWARD.

HALF TERM will begin MONDAY, June 16.

LADIES' COLLEGE, HILL HOUSE, GREAT MALVERN.

Principals—The Misses GARLICK. Resident English and Foreign Governesses. Masters in daily attendance. Highest references.

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	From 18th Annual Report No.	Amt.	Ann. Prem.	Excess over 17th year.
New Policies.	2,190	£380,050	£11,615	1-5th
Premiums received			96,451	£4,917
Claims and Bonuses paid, 193 for			31,407	764
Laid by in Year			41,043	4,736
Accumulated Fund			314,116	
In Force, 18,084 Policies, for			3,109,215	
Annual Premium Income			97,402	

Average Reversionary Bonus, 18 years, £1¼ per cent. per ann.

The Report was adopted. Messrs. G. T. Dale and Henry Olney re-elected Directors, and Mr. Charles Brown and Mr. James Clarke, of the "Christian World," Auditors.

May, 1873.

ROYAL POLYTECHNIC, 309, Regent-street. Mr. George Buckland's New Fairy Entertainment, The Enchanted Glen; or, the Coals, the Cake, and the Consequences. Written by Dr. Croft. Vocal Illustrations by Mr. George Buckland, assisted by Miss Josephine Pulham, Miss Tinney and Miss Lilie Bartlett.—Spring Buds: a Lecture for the time of year, by Mr. J. L. King.—How to Get to Vienna: a Descriptive Lecture, by Mr. B. Malden.—New Feats of Legerdemain, by the African Conjuror, Alexander Osman.—Professor Gardner's Lecture on Fuel: what shall we Burn?—Many other entertainments. Admission 1s. Open twice daily, 12 to 5, and 7 to 10.

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The Rev. E. WHITE will read a brief paper on the general subject, and several Ministers and Laymen will aid the Conference by giving some information respecting various districts of the Metropolis.

To commence at Half-past Six.

Further particulars next week.

JOHN NUNN, Hon. Secretary.

CHRISTIAN EVIDENCE SOCIETY.

The THIRD ANNUAL PUBLIC MEETING will be held (D.V.) at WILLIS'S ROOMS, on TUESDAY, June 10th, 1873.

The Chair will be taken at Three o'clock by His Grace the Archbishop of YORK.

The Earl of Harrowby, the Bishop of Gloucester and Bristol, the Bishop of Derry, R. A. Cross, Esq., M.P., Rev. Dr. Lorimer, Benjamin Shaw, Esq., and others, are expected to address the meeting.

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P. BARKER, Secretary.

Published by ARTHUR MIALL, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, June 4, 1873.